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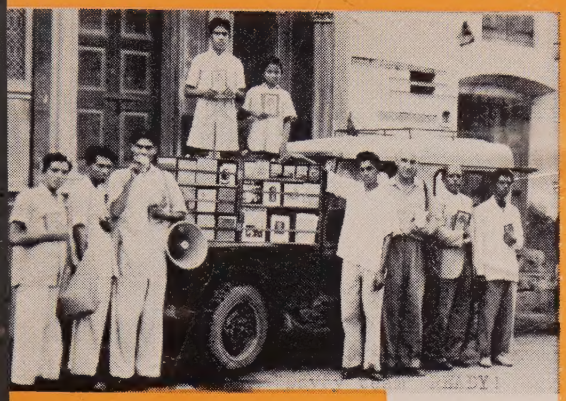
NEEDED: A NEW PROTESTANT STRATEGY

CHRISTMAS COMES TO MAIN STREET

THE LONG CHRISTMAS EVE



A Christmas Meditation

Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord. **Luke 2:10b, 11.**

For God so loved the world, that HE GAVE His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. **John 3:16.**

The GIFT of God is eternal life through Jesus Christ our Lord. **Romans 6:23.**

Thanks be unto God for His unspeakable GIFT. **2 Cor. 9:15.**

my responsibility

waiting for you to act

The major responsibility of every true Christian is making certain that ALL PEOPLE be informed of the GIFT of God, even the Saviour who gives eternal life to whosoever believeth in Him. The true Christian will examine self as to whether this major responsibility has been overlooked in the modern, mad rush of exchanging material gifts with relatives and friends.

More than one-third of ALL PEOPLE (Luke 2:10) have never once heard of the Saviour, and with the exploding world population the percentage of those who have never heard grows greater each year.

Our eyes turn toward India, (one of the 110 nations where the Bible Meditation League has been supplying during the past decade Scriptures, Bible study material and tracts absolutely free of cost to missionaries of more than forty denominations and societies) and in this one nation we find a quarter of a BILLION people who know nothing of the Saviour who was born for them and died for them.

It was to take the message of salvation to these people, living in the more than five hundred fifty thousand villages and small towns, that the League Crusade was organized, with dozens of missionaries and hundreds of national Christians going forth as volunteer workers to carry the Good News of the GIFT of God. A typical team of workers is shown in this picture.

Approximately twenty-five dollars is needed for the scriptures, study material and follow-up literature for each village visited. More than twenty thousand villages are on the waiting lists which have been reported to us by name. To every true Christian steward who contributes the funds for one or more villages, and who promises to pray daily for such village or villages, the names will be sent upon request. How many never-before-witnessed-in villages in India will you include in your Christmas GIFT list?

To every person who contributes in any amount for this ministry will be sent a beautiful painting of a typical India village scene, painted by a renowned national artist in Calcutta.

Colored slides and a thrilling taped description of the slides may be reserved for your church organization.

I'm placing this on my list

I am enclosing $_____ as my GIFT in the name of Jesus Christ for the evangelizing of the never-before-witnessed in villages of India. I would ( ) would not ( ) like the names of my villages for which I am contributing $25.00 each.

I would like to have (_____) of the famed Heaven's Blessing Bank Books for use in my church, same without cost to me.

I would like to have the reservation form for requesting the loan of the colored slides on the village evangelism ( ).

NAME _____

LOCAL ADDRESS _____

P. O. & STATE _____

MY HOME CHURCH IS _____

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No Threat to NAE Tax Exemption

Wheaton, Ill., Dec. 1—Recent news stories have indicated that the National Association of Evangelicals was under investigation by the Internal Revenue Service because of the NAE's concern with the church-state issue in the recent political campaign. The inference was that the loss of tax exempt status was involved, which would tend to discourage gifts to the organization.

The NAE has never been contacted by any investigators of the Internal Revenue Service relative to this. Furthermore, we have just been advised on good authority that the Internal Revenue Service will not revoke the tax exempt status of any of the many legitimate religious and other non-profit organizations for statements on "the religious issue."

The wording of the Internal Revenue Code, Section 501 (C) (3), is so unclear that the widest possible interpretation of it would affect an incredibly large number of the religious bodies of America. Also affected would be such organizations as the National Association for the Advancement of Colored People, many educational organizations, and undoubtedly certain Roman Catholic, Protestant and Jewish publications. According to authoritative sources Congress will be asked to reconsider this law so that tax exempt organizations will understand the limitations placed upon them.

Fair-minded Americans will rejoice in this victory for the freedom of speech and the freedom of religion.

"A SOWER WENT FORTH..."

MAT. 13:3

WORLD DAY OF PRAYER

FEB. 17, 1961

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Action

Official Publication of the
National Association of Evangelicals

VOL. 19, NO. 10

READERS' GUIDE FOR DECEMBER 1960

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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The Leading Commentary for Over 40 Years!

THE DOUGLASS SUNDAY SCHOOL LESSONS, 1961

edited by Earl L. Douglass

Today, more than ever before, there is a vital need for sound, bible-centered Christian education. This is certainly one of the most important and powerful tools the Church can use to counter the spread of athiestic materialism. To help your Sunday School meet this great challenge, here is the 1961 edition of Dr. Douglass' commentary on the International Sunday School Lessons.

SPECIAL FEATURES

In this commentary Dr. Douglass explains scriptural passages in full for every Sunday, developing their meaning and their relevance to modern times (King James version used throughout). In addition, the author provides carefully selected audio-visual aids, outside readings, hints and suggestions for improving teaching techniques and study methods. The lessons feature the Gospel of St. John, Biblical Wisdom and Ethical Problems, Personalities of the New Testament, and Christian Growth. Each lesson is fully blocked out, with emphasis on the importance of a thorough knowledge of Scripture in the life of a Christian.

Dr. Douglass' long experience and his skill as a writer and a teacher make this a valuable guide to everyday Christian living, as well as an excellent source book in expository preaching!

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

With the election over, and the results tabulated, everyone in this politically-minded city has become a pundit, and is mulling over the outcome. So please forgive us if we follow suit. The temptation to make a few observations is simply too great to let the opportunity slip.

Obviously, a new milestone has been reached in American history by the election of a Roman Catholic to the Presidency. Among most evangelicals this fact has been accepted without any great anxieties on grounds of church-state separation, at least for the time being.

This reporter has observed much greater anxiety among evangelicals with respect to the economic program outlined by the coming administration. Diplomatic and economic stability is essential to our national security, as most of these people see it. "Can it be maintained?" they ask.

The role of the religious issue is nearly as imponderable after the election as it was before. Even a nationwide, precinct-by-precinct breakdown of the results might not tell the whole story. The voters make their choice on the basis of a complex of issues, and on personalities. The role of any one issue cannot be determined with exact precision. However, statistical highlights can be indicative. On this basis it was quite clear that Mr. Kennedy ran very strong in most Catholic districts. On the other hand, he did not meet nearly as much opposition in Protestant areas as some politicians had expected. This adds up to the conclusion that Mr. Kennedy successfully neutralized the religious issue among Protestants by his repeated, forthright commitments to the principle of church-state separation. Meanwhile, he retained a heavy vote among Catholics, who were determined to break a sort of political sound barrier.

One thing is certain. Evangelicals took a greater interest in this election than in most previous contests. This is good. It must continue. If greater political awareness among evangelicals is the outcome of this election, it would be a great gain. However, this awareness must be translated into effective action. Visits to scores of communities during the campaign convinced us that evangelicals are much better at talking over the issues among themselves than they are at precinct activities. This results in a closed circle of influence. And the witness of the evangelical is also bound by this closed circle of influence. To break this closed circuit of evangelical influence is the challenge of our times.

Already we know of certain pastors who have taken the cue. Whereas they once regarded political activity as a somewhat "worldly" pursuit, they are now encouraging their laymen to make the plunge into civic affairs in their own communities.

It is time for evangelicals to put their convictions into working clothes -- which interpreted means: Every Christian must choose a sphere of activity outside his familiar circle of fellowship, with the determination that he will make a career of evangelical influence.

A PROTESTANT STRATEGY FOR THE SIXTIES

The recent campaign and election points up the urgent need for Protestants to re-establish their influence in America, say two leaders

On November 8 America elected—and on January 20 will inaugurate—its first Roman Catholic president. Because this unprecedented situation, as well as the campaign preceding the election, proposes many questions on the part of non-Catholics, ACTION asked two of the best informed Protestant leaders in the country to share their views with our readers.

Long before the American people decided the election, the leadership of the National Association of Evangelicals had decided that Protestantism in America needs a new strategy and had agreed that one of NAE's primary concerns in the sixties must be the development and implementation of such a strategy.

Dr. George L. Ford, executive director of NAE, and Dr. Clyde W. Taylor, secretary of public affairs, discuss this new strategy in the light of the campaign and the election.

Q. What is the evangelical Protestant reaction to the election of Mr. Kennedy as president?

FORD: While we feel this presents certain problems for Protestantism in America, we are not going to let these problems shade our loyalty to the President as our leader. Mr. Kennedy was duly elected by the people, although the popular vote was extremely close. He will be our President for four years and, as such, we owe him our loyalty and support.

TAYLOR: This does not mean that we will close our eyes to the dangers of the erosion of the church-state separation principle at which the Roman Catholic Church constantly hammers away. We will continue to be alert.

Q. Do you feel these dangers are increased with Mr. Kennedy's election?

TAYLOR: It isn't likely that the Roman Catholic Church will exert immediate pressure that would defeat the great public relations advantage it now has. If the President were, in compliance with the official Roman Catholic position, to appoint an all-Catholic cabinet, come out for diplomatic relations with the Vatican, support government aid to non-public schools and other far-reaching measures, Americans in general and Protestants in particular would find it so repugnant that the Roman Catholic Church would lose rather than gain by such action.

FORD: It is very probable that every effort will be made to tranquilize the Protestant Church and convince Americans that they have nothing to fear from the Church of Rome. Behind the scenes, however, subtle gains undoubtedly will be made and careful steps taken to bring America to the point of being recognized as one of the Catholic nations of the world.

That the Roman Catholic Church intends to make America Catholic is beyond question. The national Catholic weekly, *Our Sunday Visitor,* said on July 31, 1960, "Protestantism is just as wrong now as it was in 1517," and that "It is the duty incumbent on us as Catholics to 'spread the word' and make America Catholic. . . . Father Isaac Hecker founded the Paulist Fathers for the express purpose of 'making America Catholic.' They are still at it and doing a fine job of it. It is the goal of every bishop, priest and religious order in the country. No Catholic can settle, with good conscience, for a policy of appeasement, or even mere co-existence with a non-Catholic community."

Q. What do you feel is the particular advantage to the Catholic Church of Mr. Kennedy's election?

FORD: Right now it is primarily a public relations advantage. Whether the church will be advantaged in matters of legislation remains to be seen.

TAYLOR: His election comes as a great boost to the Roman Catholic Church all over Latin America. This is a psychological blow to the Protestant forces there. In the midst of their church-state problems, they knew they could count on spiritual and moral help from their great friend and neighbor to the North because we were a Protestant nation. That assurance has undoubtedly been weakened by Mr. Kennedy's election.

Q. As you men see it, what are some of the problems which Protestants face in the coming years?

FORD: Our real problem, as I see it, is not with the Roman Catholic Church itself—although I certainly do not want to discount this world force as a source of trouble—but with an unconvinced and uncommitted Protestantism. In spite of numerous protests during the campaign against what was called "anti-Catholicism," the more virulent movement is anti-Protestantism.

Dr. George L. Ford is executive director for NAE with headquarters in Wheaton, Illinois.

Dr. Clyde W. Taylor is secretary of public affairs for NAE with offices in Washington, D. C.

Q. Will you define what you mean by Protestantism and give some specific examples of anti-Protestant attitudes?

FORD: When I use the word "Protestant" here I am referring to that large body of Christians who hold the principles of the Reformation even though they may not have the Protestant Reformation in their church heritage. These people believe in the authority of the Scriptures, the priesthood of believers, and salvation by faith. The world has largely come to accept the word "Protestant" as descriptive of the bulk of Christendom outside the Roman church. This is what I mean by the word, although I am aware that it is not quite historically accurate to apply it to some groups.

Anti-Protestant attitudes showed up in numerous places before the election. Despite the fact that the Roman Catholic Church had injected the religious issue into the political life of our country by its official position, Protestants were always the ones accused of unfairness and bigotry. The politicians played up and distorted the Protestant concern in order to appeal to the Roman Catholic vote. Efforts to deny this are futile. The evidence to support it is overwhelming.

But even more serious than the use of the religious issue by the politicians has been the unfair attitude of the press and other public media of information. They found themselves almost totally incapable of dealing fairly and objectively with any Protestant story.

TAYLOR: This is a real problem. We were absolutely unable to convince the press that the Protestant concern was the continued separation of church and state and that we were not entering politics nor attacking a person.

FORD: This bias was undoubtedly due largely to the phenomenally successful public relations program of the Roman Catholic Church. They have built an image of the church in this country as a religion that believes in fairness and engages only in commendable works. They have been able to separate this image from the monarchial system centered in the Vatican and to disassociate themselves in the public mind from the atrocities committed by the church in Spain, Italy and Colombia.

Q.: What kind of strategy do you propose to counteract this propaganda advantage?

FORD: There are two things we can do. One is to try to educate the people who work in the mass media of communication. They need to know what evangelical Protestantism really stands for. We must project our own image to them of an organization whose primary concern is with the basic freedoms provided in separation of church and state.

TAYLOR: We must convey the idea that we believe that true Protestants can make their biggest contribution to American society by being faithful to their religious convictions and by standing up for what they believe. This would be in sharp contrast to a compromising Protestantism which straddles the fence in its efforts to offend no one.

The only way to get the press to understand and appreciate our point of view is to get acquainted with them personally. We have made a start, but our job is cut out for us.

Q.: What is the second course of action you would suggest, Dr. Ford?

FORD: We must get our own evangelical Protestant people into the fields of mass communications. Then instead of having to do "missionary" work in these fields, we will have people in there doing the missionary work themselves. With Protestants in vital positions in these vital fields we would not have to interpret our concepts to them —they would have been brought up in them.

If we had writers, directors and other people in the field of television, perhaps Protestants would get fairer treatment when a clergyman is portrayed. Now it is always the Protestant clergyman who bears the shame of being portrayed in a bad light.

There is a pressing need for Christians in the public relations field—both for secular and Christian organizations. In all of these fields and others the Roman Catholic influence is strongly felt.

TAYLOR: We must recognize that the Roman Catholic Church has made a studied and successful effort to influence areas of American life that Protestantism has to a large degree ignored.

Q.: Are you gentlemen advocating a Protestant "take-over" of these fields?

FORD: What we want is to re-establish the proper Protestant influence in the various areas of life and to maintain that balance. A great part of the problem which we face is not talking about the wrongs of the Catholic church, but of correcting what is not right with Protestantism. We must shoulder a major share of the blame for the deterioration of Protestant influence in America.

In many cases the gains made by the Roman Catholic Church have been perfectly legal and in order and could have been made by Protestantism if we had been alert to the opportunities. What we have given up, we have lost by default. Our strategy for re-establishing the Protestant influence must be complete and far-reaching, based not on the desire to control, but to balance the present off-balance of Catholic influence.

TAYLOR: Our strategy is to encourage Christians as individuals to enter the various levels of government and economic life where they can be the "salt of the earth." Our purpose is not to control the machinery of government through them, but to let them shine as "lights in a wicked and perverse generation."

Q.: Do you think that Protestants should have a program of education to inform their members about the doctrines and program of the Roman Catholic Church?

TAYLOR: Very definitely. Protestants must know what the Roman Catholic Church teaches. Many American Catholics do not even know. The American hierarchy modifies the official teachings of the church for the lay Catholic. People coming here from Latin America are surprised at the liberal teachings of the American wing of the Roman Church.

These modifications provide one reason that the Roman Catholic American cannot be told from the average Protestant American when it comes to the separation of church and state. He doesn't know his church is against it.

Q.: How would you go about getting this education program implemented?

FORD: Classes and seminars should be held in the churches. The material could be provided in a series of study guides similar to those which we are now publishing in *Action* magazine on "The Christian Answer to Communism." Materials could be prepared for publication in the denominational journals. Christ's Mission has some study books in its "Christian Heritage Series." In order to really be effective, we must get this study going across our constituency at the grass roots level.

TAYLOR: I really believe this study is basic to the evangelization of Roman Catholics and an intelligent approach to the problem. An understanding of the Catholic organization and strategy is the first step to countering it with our own effective program.

FORD: I would like to emphasize here, too, the necessity of spiritual revitalization within Protestantism. America is plagued with "religion in general." This has become a substitute for true Protestantism and takes the soft line of appeasement and agreement rather than the clear expression of conviction even at the cost of misunderstanding.

Q.: What can Protestants do about getting into government?

TAYLOR: Plenty. This is one area where we really need a more proper balance of Protestant influence. Through the perfectly legitimate use of civil service positions and specialized education for career diplomats, the Roman Catholic Church holds an influence in government far beyond its percentage of population.

Q.: What is being done in an organized way to encourage evangelical Protestants to get into politics and governmental service at various levels?

TAYLOR: NAE has for several years had its "Washington Seminar on Federal Service" to which top Christian college young people are invited for an intensive three-day course on government. Some Christian colleges have a strong emphasis on government and politics in the curriculum, but they are few.

FORD: Yes, and this means that all of our colleges must develop curricula that will help young people to prepare for careers in government, labor, communications and other strategic areas. Pastors must counsel young people in the selection of careers that will not only bring a monetary return to them, but will help establish the true Protestant influence in these various areas.

Furthermore, evangelicals who are engaged in communications, government, labor and other areas must take responsibility for seeing that the Protestant concept is effectively presented.

Q.: What about politics?

TAYLOR: Some folks would answer that with one word—dirty!

Q.: But what do you think about Christians running for elective office?

TAYLOR: I think there aren't enough of them doing it. Christians—and I mean evangelical Protestants—should get involved in politics at every level. The reason politics in some areas of the country may be "dirty" is because not enough clean people actively participate. I would like to see more evangelicals run for public office in the local, county, state and national governments.

FORD: Of course, the way to get involved in politics is to start at the bottom. The smallest political unit in our present structure is the precinct. This is where any Christian can start in politics. He can volunteer his services to his party's precinct captain. He can attend local political meetings where he can let his light shine as a true Protestant. Those Christians who have access to the higher political organizations can use their influence there. The important thing is that we do need to get involved.

We dare not be so naive as to think that the Catholic Church will not do what it says in its purpose to make America Catholic. They say they will not settle for coexistence. We must take what they say at face value or discover that our naivete has been the cause of our failure.

Q.: How is it that the Catholic church is making its influence felt so strongly on the American scene?

TAYLOR: The Catholic church has taught all along that it is interested in every aspect of society, as well as in spiritual matters. Consequently, they get into government and take an interest in every matter of welfare, education, labor, science, etc.

The National Council of Churches, representing the liberal wing of Protestantism, is imitating the Catholics to a large degree in the social welfare area as well as in all areas of government, but the NCC no longer takes the positive, dynamic stand on theology that even the Roman Catholic Church would take.

On the other hand, evangelical Protestantism forms the third contrast. We have the theology but we have neglected to apply it to these areas of practical concern.

FORD: Being authoritarian in structure, the Roman Catholic Church can make its influence felt by injecting itself in these areas directly from the top. This is one important reason for the present success. We Protestants are somewhat handicapped in this respect because we cannot move in directly. The nature of our churches is such that we must use the slower "sifting up" method.

In the case of NAE, we can only inform the churches in our constituency and they, in turn, can only challenge their people with the opportunity.

Q.: If each of you were a pastor, what would you do with your young people and the adults in your church to meet the needs which you have pointed out? How would you implement the strategy you have described?

TAYLOR: For one thing, I would have a whole series of forums on various subjects that relate the Christian to the world around him and the times in which he lives. These would be on vocational guidance, governmental service, participation in politics, world affairs, training for the adults in the congregation and some of them would be to challenge the young people to concern and commitment.

FORD: I would want to do all this and in addition I would take a special interest in my people who were engaged in key vocations. For instance, I would want to instill vital Christian convictions and an active concern in my men who belonged to labor unions. The same thing would be true of people in the management field. There would be no way of measuring the good these people could do in their own fields. I would plan far ahead to use Labor Day to a special advantage.

Q.: These sound like great ideas. But how can a busy pastor give enough time to these ambitious programs?

FORD: One thing he might do is organize a live-wire social action committee to help with the implementation.

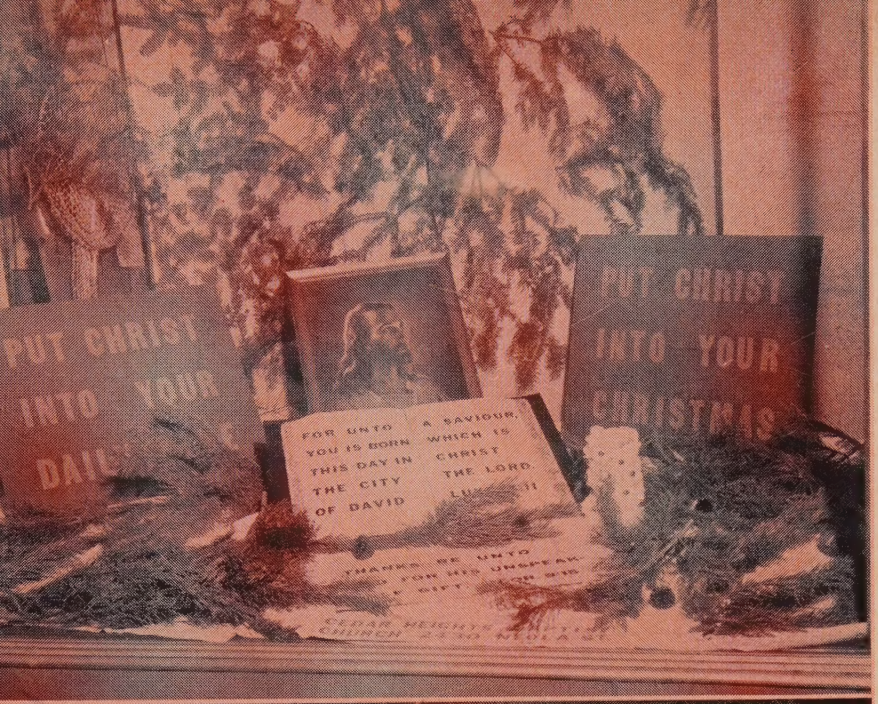
TAYLOR: I think the pastor will have to give leadership to it, but in the average congregation there are people with natural inclinations and keen interest along many of these lines who would be challenged by the opportunity to help inform and stimulate the rest of the congregation to action. I do not mean by this that the church would take action as an organization, but that the members themselves would be activated as individuals in their own areas.

This stimulation for a congregation can best come through forums, discussions groups and the like rather than by exhortations from the pulpit. Some of the old-line denominations have substituted this message for the preaching of the gospel, but I see no reason we should not use it as a supplement to the gospel.

Q.: Would you go a little further into your idea for a social action committee, Dr. Ford?

FORD: Such a committee could provide information to the church on issues that face the community, problems in the community, state or national legislation, and information about political candidates so the people could arrive at their own decisions on the basis of full information.

(Continued on page 16)



Here are samples of the window displays prepared by Cedar Falls churches

to

■ FOR THE PAST FEW years Christians everywhere have become alarmed at the over-commercialization of Christmas. Old St. Nick, Rudolph and Company seem to have stolen the show during Advent with their tinkling bells and glittering gifts.

Many have cried out against this trend, yet the tide has not been turned. But it soon may—and a group of midwestern businessmen are leading the way.

Cedar Falls, Iowa is a typical midwest town. A Danish community, it is predominantly Lutheran. Yet, like most communities, there are churches here that represent the various denominations. The city has inherited a rich spiritual heritage in the Cedar Falls Bible Conference, an interchurch project conducted each summer that brings outstanding Bible teachers to the area. The project was started in 1921 and for a number of years Dr. G. Campbell Morgan and his associates were the featured expositors. The town is also the home of Iowa State Teachers College.

This is the town that has captured a vision of "Putting Christ Back into Christmas on Main Street," an event now in its third year that has proven to be a sincere effort to encourage people to remember the true meaning of Christmas.

What is it and how is it done? Actually, the beginning was not very spectacular. For a number of years—since about 1953—a Lutheran layman, Bob Petersburg, has asked his church to put a religious theme in his real estate office window. In 1958, as Mr. Peters-

If you are tired of the commercialization of Christmas in your town, why not adopt the "Christian Christmas window" idea used by businessmen in Cedar Falls, Iowa.

Christmas comes Main Street

by Duane Janssen

burg was thinking about making his annual request of his church, he thought that there were undoubtedly other business people who would like to share in this practice.

He talked with some of them and the response was such that he approached the ministerial association about each of the churches preparing a "Christian Christmas window" in local business places during the Advent season. The invitation was enthusiastically accepted by the churches and the project was underway.

Feeling that there should be a sponsoring group, Mr. Petersburg asked the Cedar Falls Board of Realtors to sponsor the project. They agreed—and asked Mr. Petersburg to take charge.

The second year the planning began a little earlier and only one change was made. The first year a prize was offered to the church making the most effective display, but this was discontinued at the request of the churches. This year — the third — assignments were made early so the churches could spend more time planning their window display.

One question often asked is, "What churches participate?" Every church and every religious student organization at the college is mailed a letter asking if they want to put a display depicting a religious theme in one of the business windows. Thus Catholic and Protestant, association members and non-association members, student centers and churches, new churches and established churches are all invited to share in this expression of faith. Last year every church in the city and all except one of the students centers on the campus joined in the project.

Because of the tremendous acceptance of "Put Christ Back into Christmas on Main Street," it was decided this year to allow organizations within the churches to put in some windows, too. Most of the business places are anxious to have their window used. One department store owner announced by the middle of October that his best display window would be available. Last year a supermarket manager-owner was disappointed that his window wasn't used.

Are there any restrictions on the types of displays? Only one—a definite religious theme must be used. Within this purpose, the churches seek to make the windows as attractive as possible, remembering that it is the good news of the gospel which they are sharing.

Various ideas were used last year. One window depicted the Advent theme, another the nativity scene, another was a church window and still another was an altar scene.

One effective window in the College Hill area was placed by one of the student foundation groups. They used the "birth" Scriptures as captions for pictures of today's needy world. For example, a picture of refugee waifs was tied to the verse, "and there was no room for them in the inn."

The two old peoples' homes of the city, the Lutheran and the Western (Evangelical United Brethren), combined to picture the praying hands as their window scene.

One of the best ways to evaluate the results of this unique project is to look at what happened in my own church —Wesleyan Methodist—when we received our window assignment. The Wesleyan Men's Fellowship was assigned the responsibility of planning the window. The first thing the president of the group did was to ask for prayer, knowing that divine direction was needed to present an effective witness to our faith in Jesus Christ as Saviour and Lord.

It was felt that a large mural of the nativity scene with an open Bible in the foreground and a ray of light shining from the Bethlehem star to John 3:16 would be an effective testimony.

The window received many fine comments and was one which was featured in several papers and on television newscasts. Families gathered around the window and talked about the true message of Christmas. One of the great thrills is to see family groups going from window to window together and talking about the birth of our Saviour and God's plan for redemption.

The greatest reward will come, however, when more and more towns and cities in this land of freedom will join with Cedar Falls to "Put Christ Back into Christmas on Main Street."

Editor's note: A group of industrial leaders has published a brochure, complete with pictures, about the Cedar Falls project. If you would like a copy for your ministerial association or chamber of commerce, write Rev. Duane Janssen, Box 102, Cedar Falls, Iowa.

Even the voice of God became silent—eloquent testimony to the darkness before Christ came

THE LONG CHRISTMAS EVE

by J. Eugene White

THE FIRST Christmas Eve was a long and dismally dark one. Few expected Christmas; fewer still were aware of its significance when the first Christmas day dawned.

The years immediately before the birth of Jesus were the darkest in history. Blinded by superstition and sin, trembling before gods of clay, practicing immorality as a religious rite, men stumbled in the darkness of ignorance with lust, without light and without hope. Ignorance, hate, fear, sin—all these had settled over the hearts of men with a more terrifying darkness than the blackest night.

Men stumbled in spiritual darkness, calling on their pagan gods for mercy or for favors. What a tragedy when deity is so impotent that benighted man is greater than the god he worships!

The Hebrew's night was almost as dark as the pagan's. The Hebrew's God was real; yet he could be approached but once a year, and then by the High Priest only as he entered the innermost sanctuary to offer sacrifice. The common man had no contact with God, regardless of his deep desire.

Not only the night of ignorance, but also the night of fear and cruelty was exceedingly dark. Rulers killed to retain their thrones, and heirs to the thrones killed to gain them. Herod the Great murdered countless persons—including one of his ten wives and three of his sons—to discourage anyone's attempting to become king. Finally, he had all male children under two years of age slaughtered in an effort to rid himself of the menace of a new-born king.

Even the voice of God, through his prophets, became silent—eloquent testimony to the spiritual darkness of the world before Christ came. For many centuries God had spoken through his prophets, but between Malachi and Matthew there are 400 years of silence on God's part. Men had gradually paid less and less attention to God until they became so unaccustomed to listening for him that even his spokesmen could no longer hear him. Before the first Christmas dawned, man had become incapable of receiving the word of God.

Men had not always been deaf to God. There had been a time when man talked to God, and then listened as God spoke to man. Abraham had been one who was on good speaking terms with God. God had promised Abraham and Sara a son, and through that son their descendants were to be "so many as the stars in the sky in multitude, and as the sand which is by the seashore innumerable." And one was to be the Saviour of the world.

Abraham and Sara must have counted the stars at night until they were exhausted, but the son was not born. They must have counted the grains of sand by the sea shore until they could count no more—still no child. So they kept waiting.

Finally, God made good his promise. Isaac was born. This, however, was only the first step in the fulfilling of the larger promise. It was the beginning of a never-ending line of descendants which was to move forward with ever-widening limits until God's promised blessing should reach all men.

But the promise of a Saviour had been given even before Abraham received it. Early in the history of mankind God promised a day on which the Saviour should be born—Christmas. But it turned out to be a long time in coming. Between the giving of the promise—which appears for the first time in the third chapter of Genesis, immediately after man's rebellion against God—and its fulfillment, there were centuries of waiting.

The period of waiting stretched into so many centuries that the promise had to be repeated time and time again in order that it not be forgotten. The promise was renewed with David after it had been given repeatedly to Abraham and his descendants.

Time flowed on, centuries passed, and still the faithful waited for the promised Deliverer. By this time there had entered into the stream of Abraham's descendants a young woman of Nazareth whose name was Mary, and Joseph, her husband. The Hebrew people had become a great nation. Abraham's name had the distinction promised him as the "father of multitudes." But the promise to bless all the world through this people had not come to pass.

Just now, everyone was more concerned with the command of Caesar Augustus that every person should go to his own city to be taxed than with the centuries-old promise given to

(Continued on page 17)

Universal Week of Prayer

The Universal Week of Prayer begins its second century of worldwide observance this year. The National Association of Evangelicals joins with the World Evangelical Fellowship in calling to prayer Christians all over the world during the week of January 2-7. We encourage united praying and private devotions using the suggestions given below.

THE TRIUNE GOD — MONDAY, JANUARY 2

Readings: Psalm 95:1-7a; Psalm 103:1-13, 20-22; John 4:23-26; Revelation 14:6-7; Isaiah 6:1-8.

Praise: We come with praise and adoration into the presence of God. He is Creator, Saviour and Sanctifier. His faithfulness endures forever. His grace is sufficient for every need. His promises fail not.

Confession: We hide our faces in shame because of our lack of faith, our waywardness and self-will, in sad contrast to the faithfulness and grace of God. For that reason we are so often ineffective and joyless in our daily lives and powerless in the hour of temptation.

Prayer: Help Thou our unbelief. May we see Thee as Thou art and bow before Thy sovereign will. Fill us with Thy fulness, Lord, and cleanse us.

THE CHURCH OF JESUS CHRIST — TUES., JANUARY 3

Readings: Matthew 16:13-18; Luke 6:20-23; Ephesians 3:8-12.

Praise: Even in the midst of the turmoil of our time the Word of Christ is still true. The "gates of hell" shall not prevail against His Church, not even in those countries and circumstances where there is hostility, nor yet in those areas where the Church is weakened by lack of spirituality and worldliness. Sincerely we thank God for every demonstration of His power in the lives of Christians despite the difficulties they face.

Confession: We confess to Him our lukewarmness, slothfulness and lack of charity. We acknowledge our failure in witness and in deeds of love. We are humbled by the many divisions within the Church.

Prayer: We pray earnestly that Thou wilt give to Thy Church the power to withstand the perils and dangers of these days. Fill Thy Church with joy in witnessing and give the assurance of hope.

NATIONS AND THEIR RULERS — WED., JANUARY 4

Readings: Psalm 96:1-13; Deut. 32:7-8; Acts 17:26-27; Isaiah 45:21-24; Phil. 2:5-11.

Praise: In every upheaval, in all struggles for power, in all political unrest, God is still sovereign. All the gods of the people are idols, but the Lord made the heavens. He numbers the stars and calls them by name. He fixes the boundaries of nations. He sees the strife and discord of men. He speaks the final word in the history of nations, and He says to His people, "He that endureth to the end shall be saved."

Confession: We confess that Christians have failed in their responsibility as the salt of the earth and the light of the world. Our witness to the Word of God and the salvation which is in Christ has lacked strength and unity. Too often Christians have shared in the doubts of others instead of declaring fearlessly: "Thus saith the Lord."

Prayer: May righteousness and peace reign on earth and all artificial barriers separating peoples be broken down. May the threat of war be overcome and may nations and their rulers be willing to submit themselves to the sovereign will of God.

THE WORLD CHURCH — THURSDAY, JANUARY 5

Readings: Mark 16:14-20; Matt. 10:16-20, 24:4-13, 28:18-20.

Praise: We praise God for the many Christians who are willing and ready to take the gospel to the uttermost parts of the earth. In a constantly changing world the gospel is still the power of God unto salvation. The divine commission and the divine promises are still in force. God does not desire the death of a sinner, but rather that he should turn from his wickedness and live.

Confession: As Christians we have not been as faithful as we should have been in prayer and sacrifice. Not all of us have been willing to face the question: "Lord what wilt thou have me to do?" The low spiritual standard of many Christians at home has resulted in inadequate support for those who serve as missionaries overseas.

Prayer: Lord, preserve for us open doors! Open those doors which are closed; send forth men and women suitably equipped to take the gospel to the younger nations and grant that the churches there may be built up according to the Scriptures. Save them from the divisions of the older churches.

THE FAMILY AND YOUTH — FRIDAY, JANUARY 6

Readings: Eph. 5:18-28, 6:1-4; Titus 2:1-8; Eccles. 11:9-10.

Praise: We sincerely thank God for His ordering of family life. We are grateful that in His Word He gives guidance for education in home, school and church. We praise God for all parents, teachers, pastors, doctors and youth leaders who in the spirit of Christ teach, educate, and train the young.

Confession: We confess in deep humility that godlessness, materialism and secularism have permeated home and family life with disastrous results. We are saddened by the many unhappy marriages and broken homes.

Prayer: Lord Jesus, grant unto Thy disciples strength and wisdom, love and the willingness to accept Thy standard for their lives. Grant that in the right use of Sunday, in a scriptural attitude toward work, and in Christian stewardship of money and all other possessions, Christ may be honored and glorified.

HOME MISSIONS AND ISRAEL — SAT., JANUARY 7

Readings: Romans 9:1-18, 15:1-7! I Peter 2:9-16.

Praise: We praise God for all acts of love done in the name of Christ, for the work of evangelism, for conventions for the deepening of spiritual life. We thank God for the many humble believers who through their prayers and sacrificial lives commend the gospel. We thank Him for all who unselfishly devote their lives in serving their brethren. We praise Him for opportunities of bringing the gospel to the Jews.

Confession: We confess that while much is being accomplished, it is inadequate. Too many of us are given to compromise with the world and are weak in our testimony. We are not effective enough as the salt of the earth and the light of the world. Even keen Christians have fallen a prey to the spirit of of the age and their discipleship has been weakened thereby. Our personal testimony is often lacking and without power. We have failed fully to appreciate our responsibilities in our attitude to work and our use of leisure.

Prayer: Lord, give to Thy people the renewing of Thy Spirit and increase their joy in discipleship and witness. Grant unto our people a revival. Empower and enrich all servants of the gospel.

WORLDview

• • THE JAPANESE STUDENT demonstrations in recent months have caused many Americans to wonder if these riots actually represented popular Japanese feeling and if Japan had really gone anti-American. *Japan Harvest* reports that missionaries have found little, if any, change in the overall picture.

One missionary, visiting in a hundred homes after the demonstrations which forced the cancellation of the visit of President Eisenhower, reported no antagonism, but rather an occasional expression of regret that the trip had to be cancelled. Another missionary reported a few unfriendly stares on downtown streets, but an even warmer attitude among those who know him in the area in which he works.

"In spite of the reluctance of the Japanese to embrace the gospel of Jesus Christ," *Japan Harvest* went on to say, "no country in the world today grants greater freedom to the foreign missionary. Television, radio, and the newspapers are all wide open to the missionary who has the financial resources. Under Premier Ikeda's government, the same freedom is expected to continue."

In answer to a missionary's inquiry about why the Japanese have so many demonstrations, his students answered that it was to arouse support for their cause, and to show publicly their objection to government policies. The younger generation especially seems to feel that letters to the editor or to high government officials are not nearly as persuasive as demonstrations. Add to an ordinary demonstration a hard core of fanatical left wing Zengakuren students, and a bloody riot—such as has been seen recently—is the result.

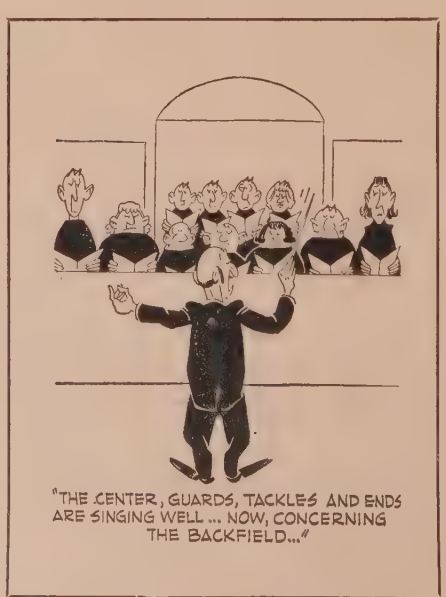
• • AMERICAN MISSIONARIES in Quito, Ecuador, protested to the U.S. State Department the procedure of the recent inauguration of the new embassy there. Their protest came over an invitation to the papal nuncio, Msgr. Alfredo Bruniera, to bless the building. This ceremony was held at 11:00 a.m. to which no American missionary personnel were invited. Their invitations asked them to be present at 12:15 p.m.

In their protest the missionaries suggested that "the traditional method for Americans would certainly indicate that if a Catholic priest were invited to bless a new embassy, that a Protestant should likewise be invited, and the two would participate." They also pointed out that "it would have been much more logical to invite either an American priest or an Ecuadorean priest to participate in such a ceremony," noting that there seemed to be no reason for having invited an Italian priest, who represents the Vatican—a political entity with which the United States does not have official diplomatic relations.

• • ONCE AGAIN IT HAS been proven that the "seed of the church is the blood of the saints." Three Auca Indians who had a part in the killing of the five North American missionaries in the jungles of Ecuador have prayed for forgiveness. The Aucas—whose names will be familiar to readers of *The Dayuma Story*—are Gikita, Minkaya and Nimonga.

Minkaya and Gikita have shown much interest and are attending gospel services. Nimonga, who had been opposed to having Rachel Saint—sister of one of the martyred missionaries—move to the Auca village, recently asked to hear some gospel records. He then sat by the phonograph listening and repeated each word of the record.

• • A 40-MINUTE DOCUMENTARY film about the student riots last May against hearings by the House Un-American Activities Committee in San Francisco is a frightening drama. Called *Operation Abolition,* the film is composed of television news clips of activities inside the hearing rooms at City Hall as well as outside the room in the corridors and the street demonstrations. Local Communists are identified as they incite the crowd to wild disorder and violence.



When the film was shown recently on the campus of the University of California at Berkeley, 800 students jeered and booed when the names of J. Edgar Hoover and Congressman Francis E. Walter were mentioned. One of the strongest critics of the student demonstrations has been General William Dean, a prisoner of the Communists in Korea for about three years. He said it was fortunate that the thousands of American men who died in Korea and were buried on foreign soil did not have to see the student demonstrations.

One public official said, "To me it is inconceivable that any real American justly proud of his heritage or as justly proud of his decision to become a naturalized American citizen can feel anything but the deepest concern . . . over the mockery these rioters would make of patriotism or any denunciation of Communism. It is true that some participants in the San Francisco riots are to be pitied for being so uninformed as to follow the mobs. However, the leaders, visible and otherwise, are a real menace and should be so exposed."

We have been alerting *Action* readers to the concerted attempt to discredit FBI Director J. Edgar Hoover and the House Un-American Activities Committee. It is a straight Communist plot joined in by numerous brands of left-wingers, some within the churches. Watch for it and fight it wherever you can.

• • OVER 200 LEFT-WING theologians —about half of whom came from Eastern European countries—met in the third Prague Peace Conference this fall and issued a strongly-worded message denouncing the identification of the Christian faith with anti-Communism. They said that the ideology behind such a crusade was "completely incompatible with the cross of Christ."

They called upon Christians to stop "blindly condemning one another as

representatives of opposing ideologies and power blocs." Theme of the conference was "Towards an Era of Peace for Mankind" and the message which was released urged all Christians to work for peace. One Danish daily newspaper called it "useful theological backing for Communist peace propaganda."

Delegates came from 25 countries, including the United States and Canada. All in all, it sounded like nothing more than another verse of the Communist theme song composed in Moscow.

● ● THE STAGE IS BEING set for the eventual merger of the Roman Catholic Church and the World Council of Churches. Construction has begun in earnest at both ends of the line to effect a joining together that will outshine the driving of the golden spike when the U.S. transcontinental railroad was completed.

The WCC opened up the throttle at a meeting of the Central Committee this year when one of the drafters of its "unity formula" said that the kind of unity the WCC is seeking is an extremely distant goal, but added that it has been made easier by recent actions of the Roman Catholic Church.

Now the planner for the Second Vatican Council has responded to this overture by saying that the Council will seek "to establish and encourage the most favorable conditions for the mutual comprehension and sympathy which already exists and for a still greater reconciliation between the Catholic Church and the separated brethren, which could lead to union."

Augustin Cardinal Bea, head of the new Vatican Secretariat for Relations with Non-Roman Catholic Christians and who is making preparations for the Council, said, "Certainly the Catholic Church will not be able to make compromises about dogma; but for everything else, such as rites and discipline, she could and would want to take account of the traditions and wishes of the churches desirous of unity, in particular those churches forming the World Council of Churches."

The destinations from both ends of the line have already been decided. The final meeting—no matter how long it may be in coming—is inevitable.

● ● THE MANNER IN WHICH the public receives the newly released movie *Spartacus* will be watched by those concerned with the open return of Communist-cited writers to the movie industry, says *Human Events*.

The film is about a Roman slave named Spartacus who led a band of slaves in rebellion against the empire. In all ages since, he has been revered as the patron saint of revolutions. In this century the Communists have claimed him and cite him as an example of the proletariat's struggle with capitalism. The script for the picture was done by long-time leftist Dalton Trumbo, who was repeatedly named under oath in House Un-American Activities Committee hearings as a Communist and who repeatedly pleaded the First Amendment when asked if he were a Communist. He served a jail term for contempt of Congress.

The *American Legion Magazine* recently warned: If *Spartacus* and other films employing unrepentant First Amendment Reds "go over big at the box office, the Waldorf Declaration [a movie industry agreement not to hire known Communists] will be broken and Hollywood will be open to a repeat performance of the horrible nightmare of Communist infestation of the 1930's and 1940's—a spectre that no responsible heads of the industry would want back to haunt them."

● ● SOUTH AMERICA CONTINUES to get top priority in the missionary program of the Roman Catholic Church. Protestant gains there have the hierarchy worried, so for the next ten years they plan to put major emphasis on spiritual, educational and material assistance to that part of the world. This became apparent as 800 clergy gathered in Washington, D. C., for the church's annual meeting of their Mission Secretariat. The delegates represented some 7,000 missionaries from 170 church congregations and orders in the U.S.

Just how important Latin America is considered was revealed in several reports from the Washington meeting:

1. The greatest increase in the number of United States missionaries going to any area of the world in recent years has been in those going to Latin

Just a Minute

■ ONE OF THE outstanding social events of the past decade in the mid-Eastern United States was the debut of Henry Ford's great-granddaughter. The glittering event took place at Detroit's Country Club in mid-December 1959 when Mr. and Mrs. Henry Ford II presented to society their golden-haired, blue-eyed daughter Charlotte, heiress to the Ford millions.

Over a thousand guests were in attendance. The *Los Angeles Times* considered the "coming out" event important enough to send a reporter and photographer to cover the doings.

Friends and entertainers from across the continent were on hand for the gala time. The occasion was heightened in interest by a sprinkling of European nobility, among them Sir Charles Churchill, youngest son of the Duke of Marlborough.

No expense or pain was spared by the parents in making this event truly outstanding. To give it dash and style, a French designer was employed to decorate the place in keeping with the occasion. When all the costs were totaled, it was estimated that about a quarter of a million dollars was spent to put the young lady into society.

There was another "coming-out" event which occurred in the long ago that completely overshadows all others in its significance. The most elaborate plans ever laid were made for this event. So important was the occasion that the announcements were sent long in advance by the most solemn postmen ever to carry a prophetic message. For musicians the choir of the celestial universe was employed and an archangel was secured for master of ceremonies. The total cost of the event has never been fully revealed.

But here the scene changes. Instead of a famous clubhouse, the presentation took place in a lowly cattle stall. Rather than the elite of earth, humble shepherds and common folk were the invited guests.

WILLIAM S. DEAL

RED TARGET: AMERICAN YOUTH

▪ THE STUDENT RIOTS in Japan, Turkey, and South Korea have encouraged Communists here to believe that similar mass actions of youth can now be expected in the United States.

Dan Ross, writing in *Political Affairs* (August 1960) analyzes the present mood of American students this way:

They are disturbed and confused. They are seeking "radical solutions to our country's ills." They are ready to take direct action to solve problems which others do not appear to be solving.

While this analysis does not apply to all American youth, Ross feels it does apply to a big enough segment to give Communists something to work with. He writes of "levers" Communists can use to manipulate masses of non-Communist youth into support of Communist objectives.

"A growing and powerful movement among college students and some teenagers can be a big lever in moving other sections of the youth who will be influenced by their example," says Ross.

The manipulation of masses of non-Communists is, of course, the Communists' main tool of political advance. This is the reason for the vast amount of effort Communists put into social analysis, propaganda and agitation, and mass-participation actions such as peace marches, mass protests, and mass campaigns for getting signatures on petitions.

Once social analysis discloses a "lever" for moving masses, the apparatus moves to get its guiding hands on the "lever." In the case of American youth today, Ross believes the "lever" consists of action-minded college students. He backs up his conclusion by pointing to recent actions by U.S. youth:

1. The sit-ins in the South, seeking equal treatment for Negroes.
2. Peace activities such as circulating petitions, holding peace marches and seminars, and refusal of some students to obey Civil Defense regulations.
3. Civil liberties agitation including student opposition to the loyalty oath and to the ROTC on a number of college campuses.

In addition, Ross claims he has noted a recent growth in Marxist study groups on college campuses and a student desire to hear Communist speakers.

To bolster this drift to the left, says Ross, a number of left-oriented publications have appeared. He lists "Studies on the Left" from the University of Wisconsin; a new "academic journal of radical thought" from the University of Chicago, and a newspaper, "New Horizons for Youth."

At least partly responsible for this upsurge of student interest in socialism, says Ross, are all of the youth's and the world's unsolved problems—jobs for Negro college graduates, how to get a good college education, compulsory military service, "revelations of corruption and double standards in our society," the drop of U. S. prestige in the world.

Significantly, these are areas where Communist propagandists have been expending great efforts. *The Workers* and other such publications have been trying for months to agitate readers into believing that these "problems" are overwhelming, and can only be solved by a strong swing toward socialism in the United States.

Action is the end of the Communist analysis. The plan of action outlined by Ross is worthy of note by youth leaders, women's, civic, fraternal, and veterans organizations. For Ross is urging Communist youth to:

1. Build unity among American youth.
2. Within that unity, seek to gain Communist leadership.
3. Persuade youth that capitalists are enemies of youth while Communists are their friends.
4. Urge "more radical immediate solutions" to current problems, such as mass demonstrations, strikes, and riots.
5. Propagandize and agitate youth to believe that socialism "offers the only lasting full solution for youth's problems."

If the average American were asked if he thought student riots, set in motion by Communists, would ever be possible in America, he probably would answer, "It just can't happen here."

But it can—and the only way to make sure riots such as we saw in Japan don't happen here is to work through our voluntary youth, women's, civic, veterans, church, and fraternal organizations to make sure it can't happen here.—Reprinted from *Freedom's Facts.*

America. Of 6,782 missionaries, 2,405 (or almost a third) are serving in Latin America.

2. Disclosure that the United States hierarchy will back with substantial sums all efforts to aid the church in Latin America.

3. Appointment of the Rev. John J. Considine as head of the new Latin America Bureau of the National Catholic Welfare Conference. Father Considine, a Maryknoll priest, is regarded as one of the church's top experts in the mission field.

4. Announcement by Pope John XXIII of the establishment of a program to be called "Papal Volunteers for Latin America." Under this program volunteers from other lands will be invited to the countries of Latin America to assist church lay organizations.

Upon his return from the National Eucharistic Congress in Lima, Peru, Cardinal Cushing of Boston declared that "Latin America needs more priests, probably 100,000." He suggested that such a number was needed to carry on the struggle against Communism in Latin America, adding, "the quicker the better."

● ● KOREAN STUDENTS STILL dominate the scene in Korean national life, according to Far East News Service. When the schools opened in the fall, disturbances occurred in many institutions.

Yonsei University, Korea's largest Christian university with more than 4,000 students, has been beseiged with student and faculty strikes since the term opened. Since the retirement of President George Paik, who is now the speaker of the House of Counselors in the government, Horace G. Underwood, grandson of the founder, has been put into office as acting president. Because of his position in the present strife, an anti-American, anti-missionary spirit has been seen in the student demonstrations. The situation in many other mission schools is still very critical.

As one observer put it, the students are "feeling their oats" after successfully agitating against former President Syngman Rhee and bringing about the downfall of his regime and are seeking to extend their grasp of power.

● ● A TEN PER CENT rise last year in Communist influence in the United States is claimed by the magazine *American Opinion* in its annual "Scoreboard Issue." The "Scoreboard" gives the extent of Communist control in 107 countries around the world as analyzed by the editors. Since 1958—when they showed Communist control in the U.S. to be 20-40 per cent—the editors now

the Christian answer to Communism

ONE OF A SERIES OF TEN DEFINITIVE STUDY GUIDES

PART TWO: *Russia— Seedbed for Communism*

Introduction: In the first study guide we dealt with the development of Communist thought with particular attention to Karl Marx and his influence upon socialism in the mid-19th century.

The purpose of this second lesson is threefold: (1) To show the nineteenth century scene in Russia so as to understand the success of Marxism, (2) to relate Marxism to Russia, and (3) to show the interpretation and reinterpretation of Marx by Lenin, Stalin and Khrushchev and its practice in Russia.

With this knowledge it is hoped that the reader will be able to better understand the conditions for the emergence of Communism and the implications of the theory for political, economic and social practice.

The Intellectual Milieu: The Russian mind of the 19th century was opening itself to any number of European influences. The country was coming out of its isolationist cocoon and the Russian thinkers were pondering the question, "What was Russia to be and/or become?" Should there be a continuation of the 17th century efforts of Peter the Great to westernize Russia? Or was Russia to develop apart from Europe—did she have a destiny of her own to fulfill?

These questions had varying answers. Mikhail Pogodin, first professor of Russian History at Moscow University, spoke the official line. He held that because of Russia's unending source of wealth and strength she would someday be the leader in Europe. He wrote: "Who can compare with us? Whom will we not force into submission? Is not the political fate of the world in our hands whenever we want to decide it one way or another?"

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Writer: Thomas O. Kay

Russian youth did not always agree with this position, however. They felt their country's destiny should be decided in a relationship with Europe. One group, known as the "westernizers," was led by Alexander Herzen and Vissarion Belinsky. They wanted closer ties with Europe. Herzen, although a socialist, became a supporter of the evolutionary and parliamentary development of society and government largely through the influence of English liberalism.

Opposing this view was the group known as the Slavophils—the "nationalist romanticists." They argued that inherent in the Russian tradition and history was a spiritual basis adequate for all problems, especially holding the specific answers for the social problems of the 19th century. These, they felt, were far above anything the West could offer.

These ideas of the Slavophils became a part of and influenced the growth of Pan-Slavism later in the century. This movement emphasized the inevitable nature of the conflict between the East and West in which the East, as represented by the Slavic peoples, would emerge victorious. Practically, this meant that Russia would unify and lead the Slavic states of eastern Europe to a dominant position over the continent.

The significance of these cross-currents of Russian thought is that prior to the introduction of Marxist thought in Russia there were present those ideas which we usually associate only with 20th century Russian Communism. These were (1) the struggle between Russia and the rest of Europe, (2) the belief in the ultimate victory of the Russian way of life which was believed to be far superior to that of the West, and (3) the direct domination of eastern Europe.

Russian Thought: Two things affected Russian thought. One was the scientific emphasis of contemporary European thought. Science in the 19th century was looked upon as the key to all ways of knowing. Nothing was of any value in thought or practice unless it had a scientific basis. These ideas were incorporated into Russian thought by way of influence from the German materialists, the French socialists, the English utilitarians who held that happiness was pragmatic in nature, and positivism which held that all social ills have a scientific basis and can be healed by scientific means.

This "scientism" of western Europe adopted by the Russian intelligentsia was coupled with a rejection of the traditions of Russian society and of traditional moral and aesthetic values. This we know as "nihilism." In other words, the thinking man of Russia had as his basis of thought the presuppositions of 19th century scientific thought as it relates to society and political organizations, and those of nihilism which relate to all areas of life.

The basic problem of the nihilists is expressed in the question, "What to do?" This was the title of a book by Nicolai Chernyshevsky which became the guiding light of these nihilists. It was also read by Lenin and served as the source of some of his thinking. The nature of their question indicates something of the intellectual void that was present in the Russian mind. They were searching, but not finding.

Summary: In 19th century Russia we find a searching mind. The intelligentsia had been stimulated by contact with European scientific achievements. Lacking a solid philosophical basis of their own, the Russians sought one in the new ways of Europe. This search was intensified because of the void created by nihilism and the subsequent rejection of all traditional values.

Nineteenth century Russian thought bears a striking similarity to Marxist thought. They believed in the supremacy of Russia, they adopted an anti-western attitude, and they accepted the materialism of science and the revolutionary attitude of nihilism. The transition from this prevailing philosophy to

Marxism or Communism was a relatively easy step.

As we face Communist expansion in the last half of the 20th century, we must ask ourselves if we have the kind of intellectual climate which fosters the Communist philosophy. Are mental attitudes similar to those of 19th century Russia? And we must admit that in many respects they are.

Thus it becomes a primary responsibility of the anti-Communist to substitute a positive way of life for the political and spiritual uncertainty of much of the world. Materialism and nihilism must be replaced by the values of Christianity and political liberalism. This would be an all-embracing answer for the searching mind and would fill the void in the heart.

The Political Milieu: Russia has a revolutionary tradition which dates back to the 17th century. After the Romanov dynasty came to power in 1613 as the result of revolutionary activity, there were frequent challenges of every existing government under the Czars. Various expressions of socialism arose in Russia about the middle of the 19th century and these shortly became associated with the revolutionary tradition. Those who took up these socialist doctrines were the youthful radicals of the day. Generally they advocated the nationalization of land and cooperative production.

The spokesmen for this group were for the most part the *emigrees,* those who had fled into exile where they could express themselves more freely. One of the most influential was Alexander Herzen who was exiled twice (1834 and 1852) for his revolutionary ideas. After several years in England, he became less radical and hoped that his homeland might avoid the trials of a revolution. He thought in terms of evolutionary socialism developing out of the rural communal life of the *mir.* (The *mir* was the primary, rural organization where a simple socialism was practiced. This was apart from any contemporary theories and resembled in some respects life on the medieval manor.) After the emancipation of the serfs, he thought his ideas would bring about a self-governing, socialist society.

Another *emigree* with different ideas was Michael Bakunin. He was a socialist and an anarchist who advocated voluntary association and cooperative production by violence if necessary. He had considerable influence on Russian political thought and activity.

Inside Russia, the ideas of the *emigrees* were fostered and organizations were formed to implement the ideas. The "to the people" movement sparked by Herzen found expression in a secret organization whose name meant "Land and Freedom." But the organization soon despaired of achieving its goals peacefully, so it turned to revolutionary means. This led to a split, with one group espousing violent revolutionary ideas—a member of this group assassinated the Czar in 1881—while the other held to peaceful methods.

This background of political activity is helpful in understanding the peculiar situation into which Marxism was introduced.

Marxism Introduced: Marxism had three characteristics in common with the Russian intellectual and political climate: (1) Both were based on scientific materialism which thought in terms of progress and was strongly anti-religious, (2) both abhorred official ideology, and (3) both advocated that Russia must be free. Furthermore, Marxism was to fill an intellectual void that existed in Russia in the last half of the 19th century.

The Russia of this period had a revolutionary tradition, as we have seen, but it had no overriding ideology nor a unified program of action. Marxism, which the Russian revolutionary saw as a step toward socialism, was to provide an order, method and authority to the already existent revolutionary tradition.

Marxist "parties" were formed in Russia and elsewhere. These were brought together in 1898 into the Russian Social Democratic Party (SD). One Vladimir Ulyanov (Lenin) was among them, rapidly rising as a leader. In the 1903 congress, a dispute arose over party organization and membership. Lenin — leading the minority group — gained control of the meeting through parliamentary trickery and pushed through his ideas of limited membership and strict party discipline. He felt this was necessary since the party was to lead the revolution.

This group, headed by Lenin, was known as Bolshevik (minority) with the other faction being known as Menshivik (majority). The Menshiviks followed Marx as he was then interpreted in the west and favored a large, democratic party of workers such as was found in Germany at that time. In 1912 the Bolsheviks organized as a separate party rather than remaining as a wing of the SD's. It was this group that Lenin was to use in 1917 and later rename the Russian Communist Party.

Other political ideas and programs—some of them revolutionary like the Russian Socialist Revolutionary Party (SR) led by Victor Chernov—were to parallel the rise of the Bolsheviks. Some sought a constitutional government patterned after the west, but were forced into a revolutionary position by the uncompromising reactionary policies of the government and by the need of an aggressive program that would have popular appeal. The more liberal movements failed.

What is significant here is that for the first time in Russia there were to be brought together under Marxian leadership three factors necessary for a revolution—a mass base, leadership, and an overriding ideology.

Any movement that would successfully combat Communism must have these same three factors. It must have a program and consuming ideology together with trained leadership that can gain the support of the masses. There is no force in all the world that is better equipped in these areas than Christianity, but we can succeed only if we use our potential to the fullest extent. A half-hearted Christianity cannot win against a dedicated Communism.

Preceding the Revolution: In the years immediately preceding the revolution, Russia underwent extreme political changes. These were evidenced in the Revolution of 1905, the experiment with parliamentary government, reaction by the Czar, and the political problems of leadership and stability that arose out of the World War.

The economic scene is one of rapid industrialization, for the industrial revolution did not really hit in Russia until 1890. In literature, the arts and thought there was a freedom of expression that had not been known previously in Czarist Russia. This allowed for the development of revolutionary thought and activity.

As the war was ending in 1917-18, Russia was faced with military exhaustion, a severe economic crisis, food shortages, and renewed revolutionary activity. The revolutionary leaders were going to capitalize on the popular discontent and the government's inability to handle these problems.

The March Revolution: The revolution was in two phases. The first was not associated with the Bolsheviks. It began on March 8, 1917, as a series of popular demonstrations and strikes protesting the shortage of food and other necessities. The demonstrations spread from St. Petersburg and when troops were sent to disperse them, the soldiers joined them in protest.

On March 12 the Duma (parliament) was dissolved and replaced by a committee instructed to arrange for a provisional government. Quick action was required for another force was poised to take over should the provisional government prove inadequate. This force was the "Soviets of Workers and Soldiers Deputies." The word "soviet" means council. When the first outbreak occurred, representatives of

army and industry met in "soviets" to present their respective plans of action.

While they were quite radical, they were not yet controlled by the Bolsheviks. A provisional government, headed by Prince Lvov, was established and the following program was agreed to with the soviets: full civil liberty for all people, the provisional government was to act until a constituent assembly met, the soviets were to refrain from participation in government.

The exception to this last agreement was a man by the name of Kerensky who held a post in the St. Petersburg Soviet and was also a member of the provisional government. He became a key figure as he tried to hammer out for the nation a moderate, liberal government.

Lenin returned from exile in April. His formal statement—known as the "April Theses"—was radical in the extreme and indicated that he was ready to go all out to accomplish a Bolshevik revolution. He called for non-cooperation with the provisional government.

While Lenin was whipping the Bolshevik party into line, the provisional government was experiencing its difficulties. A crisis in May brought about the addition of more socialists to the government. Although Lvov continued as the nominal head, Kerensky was easily the most important figure. His policy was to renew the war effort, believing that the people would rally in support of the government.

The military offensive in Austria failed, however, and the Bolsheviks led the protests on the government's war policy. Their slogan was, "All power to the Soviets." In a showdown, the government took action against the Bolsheviks and Lenin had to flee to Finland. Kerensky then took over a government which had a majority of socialists. He agreed to deal immediately with the problems of war and to have an election for the constituent assembly, but the Bolsheviks went right on working underground. They refused to cooperate and began to strengthen their own organization through cells in the army and in industry. They even put aside the soviets as an effective means which would permit them to come to power.

An incident called the "Kornilov affair" put Kerensky's government to a test which it failed and thus precipitated the Bolshevik Revolution. Kornilov, a high ranking officer who wanted order and discipline, brought together a number of troops and began a march on St. Petersburg. While not a counter-revolutionary or monarchist, he had many of these in his following. Kerensky, seeing him as a Napoleon, sought to halt this coup. Failing to see that they both sought the same ends and sensing greater danger from the right than from the left, he turned to the Soviets and Bolsheviks for support. The Red Guard, now under Bolshevik control, was used to preserve order and to arrest any who seemed to present a counter-revolutionary threat.

The November Revolution: The Bolsheviks had shown a surprising increase in strength during the late summer of 1917. This was seen in the party organization as well as in popular support. They had a positive program that appealed to the people. (Here is a weakness of many anti-Communist movements. They lose touch with the common people. The Communists make hay while the sun shines; we often wait until the storm is upon us before we are moved to action.)

When Lenin returned in October, he pleaded for an early revolt. This was adopted as a plan of action at a secret meeting of the central committee of the Bolshevik party. Here was formed the *politburo* whose purpose was to guide the revolution. Its membership included Lenin, Trotsky, Stalin and a number of professional revolutionaries.

Word leaked out and the government tried—unsuccessfully—to stamp out the flames of revolt by censorship and arrests. Instead the fire spread. On November 7 the Red Guard and other forces under Bolshevik control seized key government and communication centers in St. Petersburg and by December 31 the Bolsheviks had nominal control of the country. A small, well-organized minority had captured an entire country with promises of peace, bread and land.

A government under the control of the party was quickly established, although it was made to appear that it was being set up by the representatives of the people. Initial action included revolutionary social and economic legislation breaking all ties with the past, and the making of a peace with Germany. These decisions were enforced upon all by a reign of terror.

Russian Communism: The theory and practice of Communism in Russia varies from strict Marxism. Although the language sounds much the same and the basic framework of the Marxian dialectic is retained, the leaders of the Russian state will alter the theory to fit the practice that at the moment seems to be the most expedient. Thus each of the great interpreters of Marx has a distinct philosophy of his own.

Leninism: Lenin claimed orthodoxy for his interpretations of the doctrines of Marx. Needless to say, he did not find unanimous support. Lenin agreed with Marx as to basic philosophy and also with respect to the general pattern of the Communist revolution. Lenin's philosophy was materialistic. His philosophy of history was much the same as that of Marx also. He agreed that the primary feature of history was the class struggle. His main point of departure from Marx was in applying the theory to the contemporary scene. Lenin tends to emphasize the practical portions of Marx's theory even more than Marx himself did.

Perhaps the most crucial point of difference between Lenin and Marx was with regard to the role of the party. For Lenin the party had to be a highly organized and rigidly disciplined group that would lead the revolution. They were the ones who would stimulate the class consciousness of the proletariat and point out to them their historical destiny. Marx thought the party would develop spontaneously within the proletariat. Lenin held that it was an outside force to lead and guide the working class. Within the party there was to be no deviation. In our day, such a person is called a "hard-core" Communist.

Lenin also had his own theory of revolution. He believed as late as 1915 that there was little hope for Communist revolution in Russia. However, as the events of 1917 unfolded, Lenin saw the possibility of a revolution that could serve as a prologue to an international revolution of the proletariat, without which he felt the revolution in Russia would not be safe. He saw the revolution in Russia as an opportunity to precipitate a world revolution.

His view of the "dictatorship of the proletariat" which would follow the revolution also contrasted with that of Marx. For Lenin it became the instrument of destruction of all that is past. He argues for its existence on the

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RUSSIA—100 YEAR AGO

■ AN INORDINATE, a boundless ambition, the kind of ambition that can take root only in the soul of an oppressed people and be nourished only on the misery of an entire nation is astir in the hearts of the Russians. This essentially aggressive nation, greedy from want, lives in a state of submissiveness so degrading that it seems to be expiating in advance its hope of exercising tyranny over others. The anticipated glory and riches divert its thoughts from the shame it suffers. To cleanse himself of his impious sacrifice of all public and personal liberty, the kneeling slave dreams of world domination.—*From Journey for Our Time, the Russian Journals of the Marquis de Custine first published in Paris in 1843.*

grounds that there must for a period of time be such an organization of the proletariat, led by the party, which will overcome all resistance. He thus implied that some form of state organization would be needed as long as there is resistance.

What we find in Lenin is a man, who though motivated by the guiding principles of Marxism, is seeking political power for his own ends. Any means by which this might be achieved are justified. He is doctrinaire, but at the same time an opportunist.

Stalinism: Stalin takes up where Lenin left off. He had served in the party organization over the years and was in a position to assume full power within a few years after the death of Lenin. As Lenin, Stalin held to the main body of Marxist doctrine, and also like Lenin he felt that it was to be used as a guide rather than as a specific dictate. Thus Stalin felt free to make his own interpretations and still claim orthodoxy.

Stalin's ideas are brought to light during the struggle for power that ensues after the death of Lenin. Many had looked upon Trotsky as the natural successor. Stalin had other ideas and with the support of his friends and cronies was able to make a successful bid for power. He made it clear that he was to be followed in all matters and had his opposition killed to back up his point.

As Hallowell points out in *Main Currents of Modern Political Thought,* for Marx truth and justice was the will of the proletariat, for Lenin the will of the proletariat becomes the will of the party, and for Stalin his will is the will of the party; therefore, truth and justice are the will of Stalin. Hallowell then makes this sage observation: Wherever will becomes the source of truth and justice, there is the basis for an authoritarian political philosophy.

When Stalin announced in 1936 that socialism had been achieved in Russia, he had to defend the continued existence of the apparatus of government. This he did on the grounds of "capitalist encirclement," i.e., since socialists were still in the minority they needed to be led and defended by the authority that an organized government would provide. In the meantime, Stalin had played the game of power politics to avoid diplomatic isolation. He had preached the "peaceful" nature of Communism, but when war came with the German invasion in 1941, old notions of fatherland and nationalism had to be awakened.

Some of his extreme measures of the 1930's were soft-pedaled so as to build the image of "Old Joe" in the eyes of the Allies, but when the crisis was past, Stalin reverted to form and became the grandmaster of all Russia. There had been no mellowing or change.

Khrushchev: Since the death of Stalin in 1953, there have been official changes in the interpretation of Marx, Lenin, and Stalin by the leaders of the Communist party. Most notable of these has been Nikita Khrushchev. It is now evident that there was not unanimity as to a successor and policies to be followed.

Khrushchev rose to the top much like Stalin—by gaining control of the party organization. There was general agreement on the continued development of the economy, particularly in the area of consumer goods and agriculture. Stalin had emphasized heavy industry and the military. The new thought was that some concern must be given to the native population or else there would be grounds for domestic revolt.

These reactions to the extremes of Stalin led some to develop ideas of collective leadership which resembled Lenin and his group during the years before and after the revolution.

Khrushchev has also taken a different turn regarding the extension of the revolution. It is now Russia, using the language and philosophy of Marxian Communism, that seeks to dominate the world. Khrushchev has stated in some of his speeches one way they hope to achieve this political domination is by economic means. If we think of Communism only as a conspiratorial movement aimed at promoting revolution from within, we will be caught sleeping as the Russians make their gains in the other spheres of power politics and economic domination. The West must meet the Communists on these grounds also.

The effectiveness of these policies and their acceptance by the Communist leadership cannot entirely be ascertained. Khrushchev is faced by opposition from old-line Stalinists who think that he has let down too much. Time will tell to what extent Khrushchev's policies will be followed. Indications of the last year suggest that he is being forced to toe the line by the Stalinists or some other faction at the top level of the party. A review of the U-2 incident, the collapse of the Paris summit, as well as some of the antics at the UN sessions in October, 1960, illustrate this point.

Summary: This has been an effort to trace the development of Communism in Russia. These things should be noted: (1) The well-prepared soil in Russia as a result of native Russian thought and movements in the 19th century, (2) how a few men were able to come to power in 1917, and (3) the everchanging interpretation of Marx which, while clothed in Marxian language, frequently has an entirely different meaning.

Suggestions: Read, read, read! Read books on the list and others mentioned in the text of the lesson. Follow Soviet affairs closely in the light of what you have studied. Study the lives of these men as well as their ideas. A more detailed study of the general history of Russia since 1917 would prove helpful in understanding the present problems both domestic and international.

For Discussion: 1. What ideas were already present in Russia prior to the introduction of Marxism that were similar to Marxist ideas?

2. Compare and contrast the theories and practices of Lenin, Stalin and Khrushchev. How does each relate to Marxism?

3. What new threat has Khrushchev incorporated with the Marxian ideas? Why is this important?

4. Why was Marxism snatched up and accepted by the Russian intelligentsia?

5. Why did the Bolsheviks succeed?

Next Month: Study Guide Three
"The Spread of Communism"

Suggested Readings

Kohn, Hans. *Basic History of Modern Russia—Political, Cultural and Social Trends.* New York: D. Van Nostrand Co., 1957. An excellent abbreviated study with documents; paperback. It deals with material just through the revolution.

Hook, Sidney. *Marx and the Marxists.* New York: D. Van Nostrand Co., 1955. A brief analysis of Marxian and post-Marxian thought. It contains selections from some pertinent source materials. Available in paperback.

Von Rauch, Georg. *A History of Soviet Russia.* New York: Frederick Praeger, 1957. A good, readable history of Russia since 1917. Excellent bibliography. Available in paperback.

Deutscher, Isaac. *Russia in Transition.* New York: Grove Press, 1957. A collection of essays on various phases of Russian history. A keen, incisive analysis of events since 1953. Available in paperback.

believe it is 40-60 per cent, an increase of ten per cent over last year. They emphasize that this is a minimum estimate and classify the 13 countries in this percentage bracket as "teetering on the edge."

The editors comment: "Basic Communist strategy for conquest of the world, as laid out 35 years ago and relentlessly followed ever since, consisted of three steps: (1) Take eastern Europe; (2) next take the masses of Asia; (3) then take the rest of the world, including the United States.

"The Communists completed their first step in 1950; the second step is now at least three-fourths accomplished; and they have gone more than one-fourth of the way towards carrying out their third step. Which means the Communists have now covered well over two-thirds of the total distance to their final goal of world-wide dominion. And the momentum and the speed of their progress are steadily increasing."

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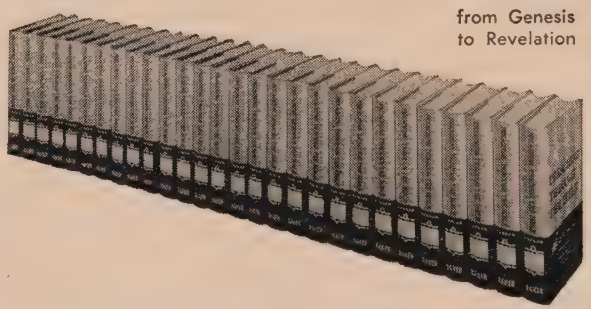

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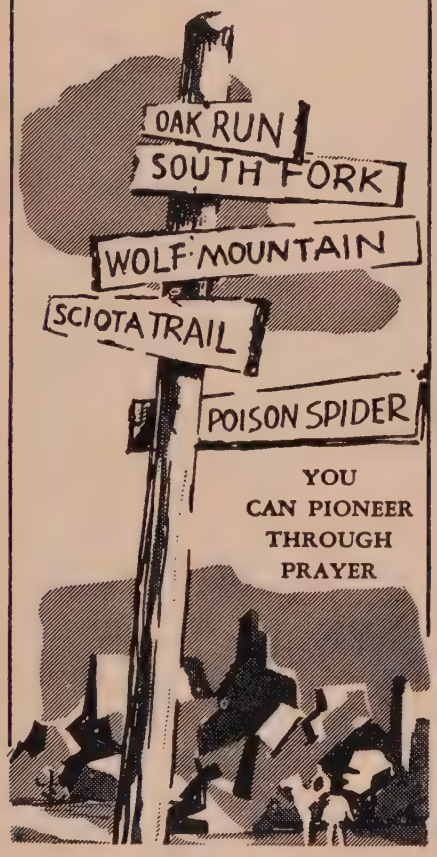

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Strategy

(Continued from page 7)

TAYLOR: I remember visiting a church in Seattle, Wash., which had set up a political committee. This was a non-partisan committee, but it had secured complete information about every candidate to give to the members of the church. This information gave party and church affiliation, educational background, and the attitude of each candidate on moral issues, political machines, etc. This committee made no attempt to tell people how to vote, but this vital information helped all of them to vote more intelligently.

Q.: Could this be done outside a local church—say by a group of churches?

FORD: A group of churches in a locality could certainly do it. Evangelical fellowships or ministerial associations would find good cooperation on the part of local candidates. Perhaps a state fellowship could take on such a project as it related to candidates for state offices.

Q.: Who do you feel is in the best position to chart this new Protestant strategy for the sixties?

TAYLOR: Without a doubt, the National Association of Evangelicals is uniquely fitted to take the leadership for the re-establishment of real Protestant influence in American life. Liberal Protestantism apparently lacks both the desire and drive to do it. Ultra fundamentalist groups have neither the stature nor program. NAE is certainly in a position to be God's chosen vessel for this great task in the coming decade. Despite the fact that we were maligned and misrepresented during the recent presidential campaign, the emphasis of the NAE program gained great stature for us and our biblical position all over the country.

FORD: This is very true and it has been the work of God. And while NAE is ready, willing and able to spark this new Protestant program, its implementation is going to have to come in the local churches, the denominations, Christian high schools, Christian colleges, the youth movements, missionary organizations, and every other group that deals with people.

I personally feel this is the greatest challenge we face. If true Protestantism fails in this decade, America faces national peril. If this happens and the Lord tarries, America may know in this century the domination of both Roman Catholicism and Communism, one following the other. The alternative is for evangelical Christians to follow the example of David and serve their generation—as he served his—by the will of God (Acts 13:36).

THE TRUTH ABOUT COMMUNISM

by John Noble
and Ron Arnold

Q.: Mr. Arnold, having been a member of the Communist Party, do you feel that it should be legalized in this country so it can be brought in the open rather than driven underground?

Arnold: Legalizing the Communist Party comes in the same category as legalizing perjury, larceny or murder. From the moral and spiritual standpoint, evil in any form can never be justified. From the patriotic aspect, it would be necessary to reverse the aims of our sterling Constitution.

Communism is inherently deceptive. In order to gain adherents it hypocritically presents its appealing bait while hiding its basic tenets in the shadows. Keep in mind that Communism is militantly atheistic and anti-Christian, ardently socialistic and anti-American, rabidly materialistic and soul-less, brutally deterministic and inhuman, and satanically covetous of power.

Even if the Communist Party were legalized, as it is in some countries, it would not mean that the revolutionaries would operate above ground. The so-called "Party" would have more prestige, more acceptance, more opportunity, more figureheads, but the subsidizing masterminds—the powers that manipulate the puppet strings—would still operate behind the curtain. Not only should we not legalize this conspiracy, we should crush it by spiritual and civil means before its octopus tentacles squeeze us to death.

Q.: Mr. Noble, how dedicated would you say the Russian people are to Communism?

Noble: The great majority of the Soviet people are dedicated all right, but they are dedicated *anti*-Communists. Most of them feel bitter and hostile toward the Kremlin, but the next ten years could bring a reversal of this feeling if there is no major anti-Communist activity in the world.

This would not be the result of a change in the Soviet slave system, but a fatalistic acceptance of it as their hopeless lot. Many of the old people in Russia remember better days. Under the Czars they were servants to their masters and lived in poverty, but they had freedom to think, worship and love. Now they are slaves to the Party leaders and still live in poverty, but all of their freedoms are gone.

Long Christmas Eve

(Continued from page 10)

Abraham. It was destined, however, that God's promised Blessing would come to the world at the time of this tax.

At last, when the hopes of men were all but blotted out, there was born the only one who could dispel the darkness. "When the fulness of time was come, God sent forth his Son . . . to redeem them that were under the law" (Gal. 4:4, 5).

The promise given so long ago found its fulfillment in the birth of Jesus. Yet it was an unbelieving world into which Jesus came. By the time Jesus was born, the long night of waiting had erased the details of the promise from the memory of many Hebrews. And by the time Jesus grew to manhood, removing the nation of Israel still another generation from the time of the original promise, many of them had forgotten that the promise was for a blessing to *all* men. They looked for a Messiah who would bless the nation of Israel exclusively. They waited for one who would deliver them from the political bondage of Rome.

Jesus did not turn out to be that kind of deliverer; and so he was scorned, ridiculed, despised, rejected, and finally crucified. But a few believed—and because of it they received the blessing of salvation.

Simeon, a devout man of Jerusalem, recognized Jesus as the sinner's only hope. When he saw the Child he exclaimed: "Lord, now lettest thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all the people" (Luke 2:29-31). Simon realized that God gave Christmas for sinners.

Several years after the birth of Jesus the Apostle Paul, who never ceased to marvel at God's great Blessing, wrote: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (I Timothy 1:15).

John the Baptist introduced Jesus as "the Lamb of God which taketh away the sin of the world" (John 1:29). Not a warrior Messiah who should overthrow Rome, but a Saviour Messiah who would be the Redeemer from sin.

The first Christmas message, delivered by a choir of angels, was directed to sinners. The angels did not tell of the birth of a new teacher. That would have been good news to scholars. Nor did they announce the advent of a philosopher—good news to mystics. It was not the birth of one who should be an example of living, or even of dying, of which the angels sang. That would have been good news to moralists. Instead, they brought word of the birth of a Saviour—good news to sinners!

Right here is the significance of Christmas, and it was missed by many of those for whom Christ came. Whoever else may benefit by this day, the sinner benefits most. It is for his salvation that Christmas was given. Unless the message of Christmas is the message of redemption, the meaning of Christmas has been lost. Is it any wonder that the coming of Jesus into the world was heralded by the singing of angels? His coming brought the greatest day that ever dawned upon earth.

No wonder the second chapter of Luke is one of the best loved chapters of the old Book. It is the story of the One who was awaited so long, the story of the birth of the long-ago promised Friend of sinners.

A writer of fiction might have ended his story here with the Light of Christmas spontaneously transforming all men. But this is not fiction; this is history, and sometimes history is tragic. Mingled with the joy of Christmas is the tragic fact that some persons continue to live as though they have never heard of Christmas.

In the days of the apostles, men still worshipped their man-made gods. Christmas had not come to the philosophers of Athens. They still lived in darkness. There Paul found an altar erected to every god known to the Greeks. Even then, for fear of the existence of a god unknown to them, these cautious ones erected an altar to the unknown god to avert his anger.

At Ephesus, a man named Demetrius, an idol maker, stirred the people into such a wrath against Paul that he was in danger of physical harm. Paul was spreading too much Light, and the market for idols had fallen sharply. Christmas had not come to many of the Ephesians; they still lived in darkness.

Two thousand years have passed since the dawn of the first Christmas day, and still there are many who have never comprehended the birth of Jesus. They have never experienced God's deliverance from spiritual darkness.

With the birth of Jesus, God's great promise was fulfilled, and the long Christmas Eve came to an end in answer to man's desperate need. In a manner of speaking, however, the promise is still in the process of fulfillment. It continues to be fulfilled every time some lost soul accepts the blessing of redemption. It can be fulfilled in any person, at any time, anywhere if he will cast himself upon the mercy of the Saviour and surrender to him. END

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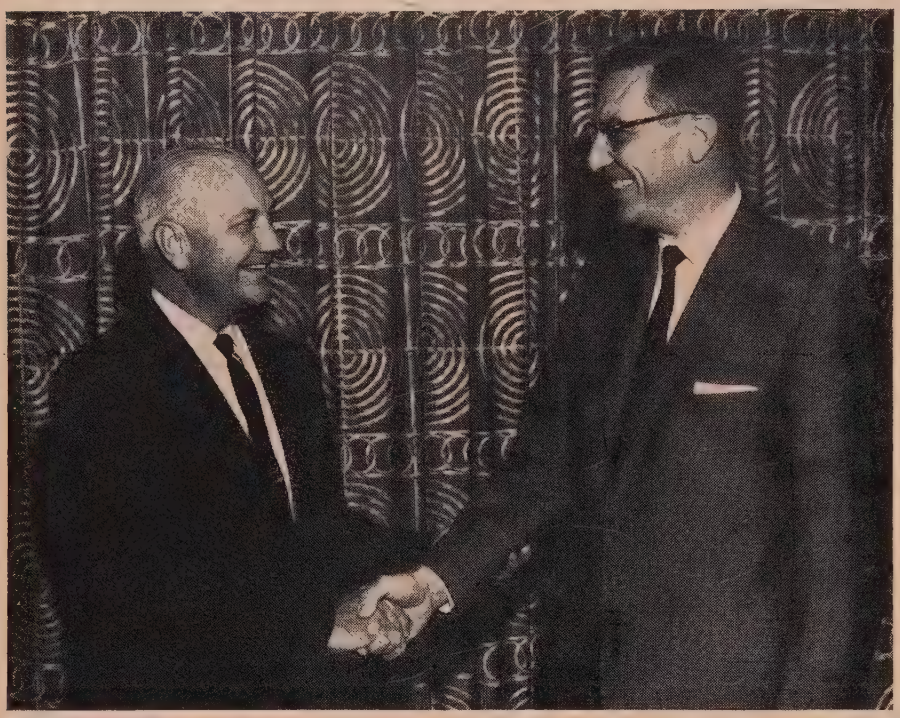
Evangelical Newsfront



Dr. Lloyd Knox (**right**), newly elected president of the National Sunday School Association, is congratulated by Rev. Bert Webb, retiring president.

sunday school

"Vote for Sunday School"

SAINT LOUIS—"A vote to strengthen the nation's first line of defense is cast by every person who supports the Sunday School." This was the message which was proclaimed in various and sundry ways at the Fifteenth Annual Convention of the National Sunday School Association held October 12-14 in Kiel Auditorium here.

Main emphasis perhaps was given by Dr. Clate A. Risley, executive secretary, in the closing address of the convention. He told the 4,150 representatives of 104 denominations: "The Sunday School is in our nation's first line of defense . . . . The greatest security for any nation is a godly people . . . . No nation will long know the Lord unless the people of God are faithful to teach the children and youth of the land to know and serve God." Messages of agreement with this stand came from such prominent figures as Vice President Richard M. Nixon, FBI Director J. Edgar Hoover, Evangelist Billy Graham, Canada's prime minister John G. Diefenbaker and others.

"Vote for Sunday School" was the theme of the convention. The pressing need to vote for Sunday School and what it can do was stressed in the more than 150 workshops on methods, materials and programs; in the addresses by national, political and church leaders; in films, and perhaps most effectively, in the colorful parade of 500 children and as many adults with two bands, twenty-five floats and many decorated cars and marching units carrying out the theme "Vote for Sunday School in 1960."

Resolutions were adopted urging consideration of church and state in the political campaign, opposing liquor advertising, calling for more church youth workers, and suggesting a stronger emphasis on evangelism in Sunday School literature. Seminaries, Bible schools and Christian colleges were urged to emphasize the training of youth workers.

Birth of another organization, "National Association of Directors of Christian Education," took place at the convention. The organizing group composed of forty-five directors of Christian education named Rev. Gordon Talbot of the Union Park Baptist Church in Des Moines to head a steering committee to set up the organization before next year's convention. Also formed was a publishers' commission to serve the Sunday School Association on technical matters.

Dr. Lloyd Knox, publisher of Light and Life Press, Winona Lake, Ind., who was elected NSSA president, said "better coordination between national, state and area organizations and leadership help for state groups" will be his aim in his new office. Elected to serve with Dr. Knox were Rev. Cyrus Nelson of Gospel Light Publications, Glendale, Calif., vice president; Dr. Edward Simpson, professor of Bible at Fort Wayne (Ind.) Bible College, secretary, and Hal Cory, a Christian and Missionary Alliance layman of St. Thomas, Ontario, Canada, treasurer.

Next year's convention was slated for Detroit, Mich.

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denominations

Tax Exempt Status Sustained

NASHVILLE, Tenn.—A city assessment of $4.7 million against holdings of the Sunday School Board of the Southern Baptist Convention was cancelled out here, SBC officials indicate, when the Tennessee Board of Equalization upheld the tax exempt status of the lands for which the city of Nashville had been seeking taxes. The tax levy of some ten months ago had been fought by the Baptist agency on the grounds that "the power to tax is the power to destroy."

Agency leaders have expressed willingness to discuss with city officials a voluntary payment for city services such as fire and police protection, but they have flatly rejected the idea of a mandatory tax.

New Free Church Headquarters

MINNEAPOLIS — The Evangelical Free Church of America, which has its international headquarters here, has purchased property in Richfield as the site for the new international headquarters, announced Dr. Arnold T. Olson, president.

Three major factors were cited by Dr. Olson as reasons for the change: More room, accessibility to new highways, and nearness to the airport. "We have many missionaries coming and going," Dr. Olson said, "as well as scores of members of our executive boards."

The new headquarters will include executive offices of the president, secretaries of foreign missions, home missions, Sunday school and publications, editor of the *Evangelical Beacon*, Ministers Annuity Aid Plan, and Christian Investors Foundation. Also in the new location will be the Free Church Press and Beacon Book Store.

Building plans, Dr. Olson indicated,

news in brief

NO COMPENSATION: The minister of education of Ceylon has announced that the government will not pay any compensation to the Christian denominations whose schools are to be nationalized. A new bill has been drafted, according to which no churches may be built in the future with special permission from the government. Churches in close proximity to buildings of archeological interest are to be pulled down.

INCREASE: For the fifteenth consecutive year, the Lutheran Church-Missouri Synod has shown the highest numerical increase among major Lutheran bodies, and for the second consecutive year, the Missouri Synod has shown the greatest percentage gain of the larger Lutheran bodies.

GENERAL ASSEMBLY: Leaders of thirty-three Protestant and Orthodox communions in the United States with nearly forty million members will meet at the Civic Auditorium in San Francisco December 4-9 for the General Assembly of the National Council of Churches. Some 3,000 representatives of America's churches from the fifty states and guests from abroad are expected to take part in the triennial sessions of the NCC's main legislative body.

ANGRY JUNGLE: A new thirty-minute color film, "Angry Jungle," was presented this fall by Child Evangelism Fellowship workers. Produced by Gospel Films, Inc., the film has been shown in schools, churches, service clubs and rallies under the sponsorship of local Child Evangelism Fellowship groups. "Angry Jungle" is the story of an American boy living with his parents in Singapore.

NUCLEAR WEAPONS: The United Lutheran Church in America at its twenty-second biennial convention in Atlantic City, N. J., called upon the major powers of the world to outlaw all kinds of nuclear weapons testing. The statement said this position was advocated "not only because hazards to health will be thereby kept to a minimum but also because agreements on the cessation of testing could serve to allay suspicion and provide an international experience in inspection and control."

PRECEDENT BROKEN: The Far East Broadcasting Company of Whittier, Calif., has broken precedent by establishing its first missionary radio station within the continental limits of the United States. With call letters KGEI and studios and a 50,000 watt transmitter located at Whittier, programs are beamed toward Mexico and Central America. Most of the programs are in Spanish, with Portuguese soon to be added.

WARNING: Thomas Cardinal Tien, exiled Archbishop of Peiping, China, has warned the free world of the "grave consequences" that will develop if the off-shore islands of Quemoy and Matsu are surrendered to the Chinese Communists. Any such concession, he said, would bring the same consequences as the concessions the United States made in Berlin and Korea after World War II.

INTERRACIAL: At the International Convention of the Christian Churches (Disciples of Christ) in Louisville, Ky., a resolution was passed condemning racial discriminiation as "deplorable." The convention called on its local affiliated churches to make their congregations interracial in character.

OHIO CRUSADE: The possibility of a Billy Graham evangelistic crusade in Columbus has been the subject of exploratory negotiations between church leaders in Ohio's capital and representatives of the Graham organization.

NEW CURRICULUM: Plans have been approved by the Board of Christian Education of the Presbyterian Church in the U. S. (Southern) for its new Covenant Life Curriculum, said to be the first "thoroughly redesigned" program of Christian education in the denomination's 100-year history. The new curriculum is to enter the development stage in January and is estimated to be ready for use in the fall of 1964.

BIBLE-READING: A Baltimore (Md.) woman, Mrs. Madalyn Murray, who admits that she and her son are avowed atheists, withdrew her 14-year-old son from school in protest against Bible reading in his ninth-grade class. Mrs. Murray claims that a 55-year old school board rule stating that the Bible or Lord's Prayer or both shall be used in opening school exercises is unconstitutional.

DEDICATED: Trans World Radio dedicated its new facilities in Monte Carlo on October 16. Full-scale operation of the 100,000 watt transmitter began October 2, according to Paul E. Freed, with gospel broadcasts carried in many European and foreign languages, including Russian. The 14-acre property in Tangier, Morocco, which was formerly used for broadcasting, will continue to be used as a center for production.

BUDGET: A record budget of $1,195,000 for 1961 has been adopted by the First Baptist church of Dallas, Texas. Dr. W. A. Criswell, pastor of the 12,000-member church, said he believes it is the largest annual local church budget "in the history of Christendom." Almost half of the budget—$501,648—will go for missionary causes outside the local church program.

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will be presented to the 77th annual conference of the denomination next June at Green Lake, Wis., and construction will begin shortly thereafter.

Military Retreats in Orient

WILLIAMSPORT, Pa.—A team of three men, representing the Chaplains Commission of the National Association of Evangelicals, ministered to chaplains in the Orient for a period of ten days the latter part of September. During this time they conducted over twenty-five services with military personnel and dependents, and made personal contacts with NAE chaplains and evangelical missionaries.

Rev. Albert S. Taylor, NAE's Eastern Region director, and singer John Webb made the trip through the

NAE Chaplains Commission team ministering in the Orient (**left to right, seated**): John Webb, Roy McKeown and Albert Taylor; (**standing**): Chaplains Kelley and Roy.

courtesy of Audio Bible Society of America here, and World Vision enabled Dr. Roy McKeown of Los Angeles Youth for Christ to complete the team. Two NAE chaplains were responsible for local arrangements: Chaplain Calvin Roy in Japan and Chaplain James Young in Korea.

"Chaplains need this support of evangelicals at home for two reasons," Mr. Taylor said. "First, they are human and need the strength of Christian fellowship, and second, they need our civilian support for the sake of freedom to work under commanding officers. Many officers and men knew nothing of NAE before our team arrived. Now they are not only aware of the existence of NAE but are aware also that NAE is interested in backing up these gospel preaching chaplains. All this makes it easier for the chaplain to do his job."

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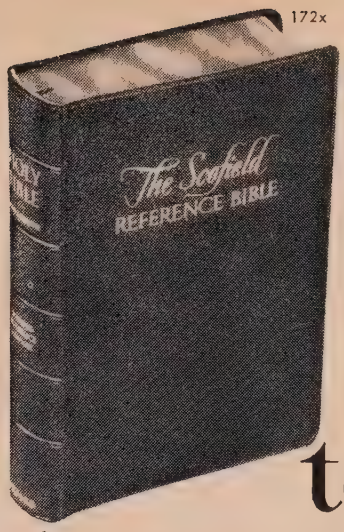

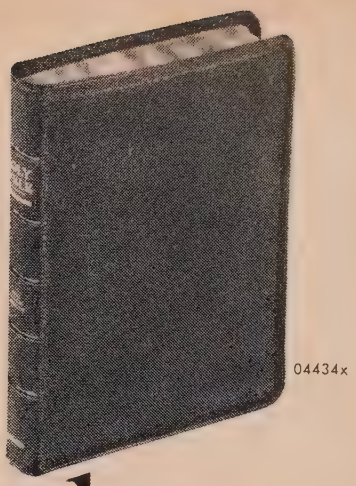

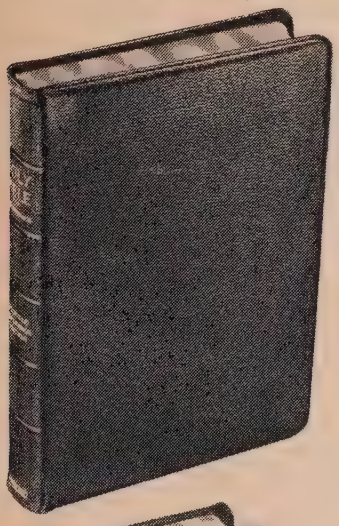

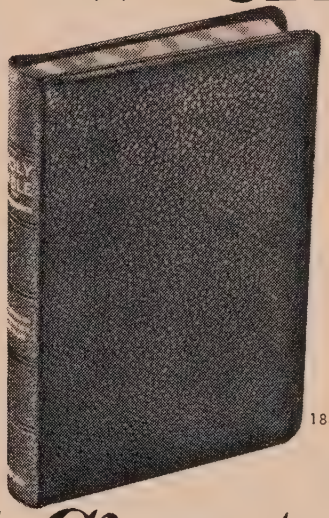

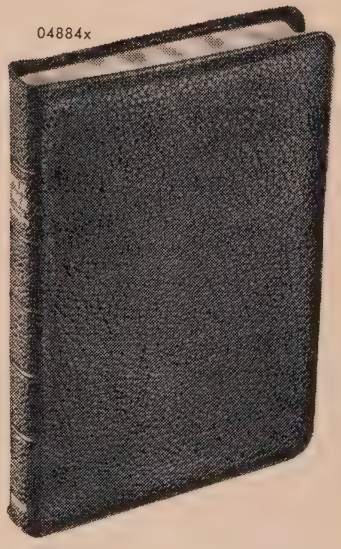

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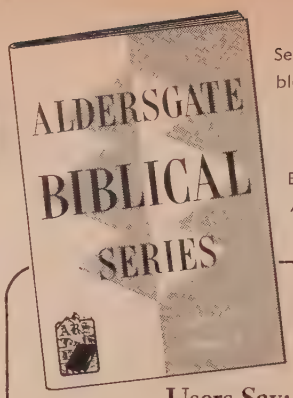

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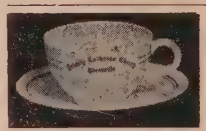

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public affairs

Highway Safety Appeal

CHICAGO—In a special Christmas appeal here by the National Safety Council, religious persons of all convictions have been asked to "show brotherly concern for others—especially on the highway—to help hold down the holiday accident toll."

The theme of the campaign, which is concerned with all kinds of accidents and will continue from December 1 through the New Year's holiday, is "Keep Christmas in Your Driving." In addition, the council asked business and industrial concerns to "dry up the flowing bowl at the Christmas office party."

united action

Church Extension Seminar

CHICAGO—A Seminar on Church Extension to be held at Trinity Seminary during the spring semester will be sponsored jointly by the Seminary and the Commission on Evangelism and Church Extension of the National Association of Evangelicals. Teacher of the course will be Dr. Neil Winegarden, associate professor of Practical Theology, Wheaton, (Ill.) College.

The Seminar as outlined by Dr. Winegarden is designed to (1) introduce pastors to the tremendous challenge of our day in the area of church extension; (2) stimulate student interest in the organization and establishment of new churches; (3) to explore all possible problems and practical plans for doing church extension work, and (4) to meet some successful leaders engaged in church extension work in the Chicago metropolitan area.

Further information on the course may be secured from Dr. Douglas Young, Trinity Seminary, 1726 West Berteau Ave., Chicago 13.

NAE Members Top Contributors

NEW YORK CITY — Member denominations of the National Association of Evangelicals ranked high in per capita contributions in the United States during 1959, according to the 1960 report of the Department of Stewardship and Benevolences of the National Council of Churches.

Four of the first five groups in the list are NAE members—Free Methodist, Wesleyan Methodist, Evangelical Free Church, and Brethren in Christ. The first three are in the order named on the list. In fourth place is Pilgrim Holiness Church. This denomination as such is not a member of NAE but many of its churches are affiliated. Also, of the first fifteen denominations on the list, twelve are either NAE members or have NAE-affiliated churches in their constituencies.

Total contributions recorded for the 49 Protestant and Eastern Orthodox bodies listed in the NCC report amounted to more than $2,000,400,000. Percentages of increase, which were established for 35 of the bodies, reported figures comparable to those of the preceding year.

personalia

Donald Grey Barnhouse, editor-in-chief of *Eternity* magazine and internationally known Bible teacher and radio preacher, died November 5 following operation for a malignant brain tumor. Dr. Barnhouse had served as minister of Tenth Presbyterian Church, Philadelphia, since 1927. A pioneer in Christian radio broadcasting, he first attracted nation-wide attention through his ministry on the CBS network in 1928. In a ministry known throughout the world, he was in great demand as a Bible teacher for such famous conferences as English Keswick and had served as a missioner to both Oxford and Cambridge Universities. He was author of at least a dozen books, and it is believed that other material will be published posthumously.

C. Hoyt Watson, president emeritus of Seattle Pacific College, has been named by the Board of Administration of the Free Methodist Church to these positions: Executive secretary of Education, executive secretary of the Board of Ministerial Training, and for this fiscal year, executive secretary of Leadership and Service Training.

Ewing T. Wayland, editor of the *Arkansas Methodist* and *Louisiana Methodist,* has been named to succeed Dr. T. Otto Nall as editor of the *Christian Advocate,* Methodist biweekly magazine for pastors and church leaders. Dr. Nall was elected bishop of the Church's Minnesota Area.

Roy LeCraw (Colonel), attorney, veteran of three wars, former mayor of Atlanta (Ga.) and former state senator, was featured speaker for Taylor University's Annual Homecoming Day. Theme for the day was "Stairway for the 60's."

Edgar H. S. Chandler, executive vice president of the Church Federation of greater Chicago, has been appointed Religious Affairs Adviser for the U. S. Information Agency. Author of "The High Tower of Refuge," published this year, Dr. Chandler served for 11 years as Director of Refugee Services of the World Council of Churches in Geneva, Switzerland.

Percy Crawford, founder and president of The King's College, Briarcliff Manor, N. Y., and well known radio and television broadcaster, died recently of a heart attack while driving on the New Jersey Turnpike. Famed for his radio program, "Young People's Church of the Air," which was being aired on eighty stations at the time of his death, Dr. Crawford was also a pioneer with his "Youth on the March" telecast. His summer camps near Stroudsburg, Pa.—Pinebrook, Shadowbrook and Mountainbrook—were famous nation-wide.

Kenneth L. Wilson, managing editor of *Christian Herald* since 1953, has been appointed executive editor of this nondenominational Protestant monthly of which Dr. Daniel A. Poling is editor.

Larry Ward of World Vision has been on a five-week tour through Asia, including trips to Formosa, Hong Kong, Seoul and Tokyo. He is making advance plans for World Vision's Tokyo Crusade scheduled for May, 1961.

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Readers Say—

Letter to Hollywood

To the Editor:

The Evangelical Action Commission of the NAE recently sent the following letter to Mrs. Margaret G. Twyman, director of community relations of the Motion Picture Association of America:

"Evangelicals are greatly concerned about an apparent trend in some segments of the motion picture industry to undermine and destroy the growing influence of Protestant biblical Christianity in America. This is done under cleverly screened subterfuge as in the current films 'Elmer Gantry' and 'Inherit the Wind.' We would not defend the reprehensible shortcomings of the principal characters in these motion pictures, but we resent the dramatic and advertising techniques used to create an image which brands Bible-believing evangelicals and popular evangelists as irresponsible, ignorant and disreputable.

"Great care is evidently taken to protect Roman Catholic priests, liberal Protestant clergymen and Jewish rabbis from caricature or misrepresentation, but 'Bible belt' or 'fundamentalist' ministers are considered legitimate 'stalking horses.' The net result is open ridicule of the religious practices and the religious leaders of 30,000,000 American Protestants. The Evangelical Action Commission of the National Association of Evangelicals is in position to speak for this great segment of our population and is seriously considering taking appropriate action.

"We feel that we can expect something better from the American motion picture industry in implementing its Production Code. May we have an encouraging response to this letter?"

JAMES DEFOREST MURCH,
Chairman
Evangelical Action Commission
Washington, D. C.

Do-It-Yourself Pastor

To the Editor:

"Our search for scientists and engineers has obscured the alarming scarcity of young men to provide the spiritual leadership of tomorrow," points out William S. Deal in the October issue. Are "scientists and engineers" and "the spiritual leadership" necessarily two distinct and contrasting things? Continuing, Dr. Deal tells of 15,000 Protestant congregations with "no minister to fill their pulpits" and decries the insufficiency of seminary enrolments.

This is trying to cure with salve an ulcer caused by a vitamin deficiency. Nevertheless, I admit it is an argument of lifelong familiarity. Fifty years ago in my childhood I began to question in my mind the frequent references to ministerial students in the same breath with medical and law students, all studying for "the professions." The references were made by my own father, a Baptist minister. If the ministry is just another professional occupation, I wondered, where does the Holy Spirit's call come in?

I am an aeronautical engineer and engineering educator in a well-known college. I belong to a small, missionary-supporting, evangelical church. Our pastor is an electronics engineer—a layman and a highly-placed general supervisor in a world-renowned manufacturing firm. In our congregation also are the usual teachers, businessmen, salesmen and tradesmen. Some have excellent educations; some do not. But any of us can help our pastor lead the services of our church and assist with other pastoral work.

To the other 15,000 churches who think they have no minister, I recommend getting acquainted with a wonderful do-it-yourself kit known as the Book of Acts.

C. T. REID
Lake Arrowhead, Calif.

Dropped Our "T"

To the Editor:

You dropped a "t" out of "immortality" in my letter appearing in your October issue thus giving a strange twist to my point that Martin Luther accused the Pope of teaching the false philosophy of the inherent *immortality* of the soul "to make his pot boil."

DAVID STANCLIFF
The Dallas, Oregon

Wrong Degrees

To the Editor:

In a story in your June issue referring to the degrees granted at our last convocation, there are two typographical errors. The first degree you called D.D. when it should have been B.D. and the second which you list as T.Th. should be G.Th. (Graduate in Theology).

These are rather small mistakes, but we are trying to carve out a place for ourselves in the accreditation system of this country and I am afraid they will take a rather dim view of this printed statement unless we can point to a correction of the same.

FRANK J. KLINE, Principal
Union Biblical Seminary
Yeotmal, India

ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

QUESTION: Where does teaching start and by whom?

Teaching starts a few hours after the child is born. Certainly, by all odds, teaching starts in the home with the parents. The mother is the greatest teacher any child ever has. The average church has been very negligent in assuming its responsibility for training parents that they must teach their children in the home, beginning at an early age. Parents teach in everything they do: by looks, by attitude, by patience or impatience, by consistency, by love and by discipline. Many of these things are indelibly imprinted upon the child's mind long before he ever goes to school and, alas, in too many instances, before he goes to Sunday school.

It is all too common to find parents who think that a two-and three-year old child can not learn anything. Many Christian psychologists believe that half of what a child learns he has learned by the time he is three years of age. Only stupid adults underestimate the learning capacity and brilliance of children. If we fail to teach them we are missing our greatest opportunity.

QUESTION: How do you get pupils to bring their manuals to Sunday school every Sunday?

By making some reference to them in class, by using them as part of your assignment, by correcting them each Sunday, at least, for children having workbooks and quarterlies to be filled in and questions answered. It only takes a moment and some of it can be done during the pre-session period. Give the child a grade or, at least, check his book and let him know that you looked at it. At the end of the quarter, collect the books, take them home and give them a grade. Then bring the books back on the following Sunday (not a month later), showing that you are interested in his work. This is the biggest step toward getting him interested. In doing this, however, avoid giving the workbook a place of greater prominence than the Bible.

QUESTION: Intense departmentalization weakens unity and enthusiasm. Ought not the whole Sunday School to have a united opening service once or twice a month?

I love questions that start out with a positive statement preaching a little sermon. Who says that departmentalization weakens unity and enthusiasm? If it does there is something wrong with the departmentalization. The right kind strengthens the school and increases interest and enthusiasm because programs are planned and understood by that age. No school needs more than two or three general assemblies a year.

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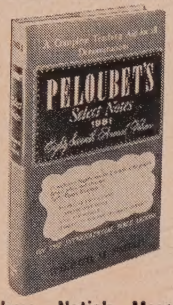

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record reviews

■ DIADEM PRODUCTIONS of Grand Rapids has just released a different Christmas album. It is an unusual collection of carols and songs recorded by artists in Europe, South America, Canada and the United States. Some of the music in GOD'S GIFT TO THE WORLD (DLP-124) is familiar Christmas music; most of it, however, is not as well known. This adds to its value as an addition to your collection of Christmas music.

Carol of the Drums, God's Greatest Gift, Go Tell It on the Mountain, O Come All Ye Faithful, No Room in the Inn, Joy to the World, Christmas Christmas, A Wonderful Guest, Break Forth O Beauteous Heavenly Light, Sweet Little Jesus Boy, O Holy Night, Who Is He on Yonder Hill?, Silent Night.

■ FROM THE SHENANDOAH Valley of Virginia the a cappella choral groups of The Mennonite Hour present music, some of which sounds like it comes from another generation, in a new album UNTO THE HILLS (MH-33-LP-9). Thirteen of the 23 selections are from an old song book, *Harmonia Sacra,* compiled in 1832 by Joseph Funk. This is great music superbly sung.

Unto the Hills, Majestic Sweetness, Let Us Break Break Together, O Love the Lord, Now Let Our Souls on Wings Sublime, Holy Lord God of Sabaoth, By Cool Siloam's Shady Rill, Hosanna, When All Thy Mercies, O Happy Day, Dare to Stand Like Joshua, Onward Christian Soldiers, In Times Like These, Praise We Sing to Thee, The Wayside Cross, What Shall I Render unto the Lord, Praise God from Whom All Blessings Flow, I Have Set Watchmen, There Is a Happy Land, Easter Anthem, My God How Endless Is Thy Love, His Way Is Best, Lord I Want to Be a Christian.

■ FROM THE WORLD'S vast treasury of religious songs, Carmen Dragon has selected ten for performance by the Capitol Symphony Orchestra in a new Capitol album, BLESS THIS HOUSE (P8527). His brilliant symphonic scoring of these favorites puts majesty into ordinary hymns and makes the majestic ones even more towering and triumphant. This is great listening.

Old Hundredth, Ave Maria (Bach-Gounod), Bless This House, Ave Maria (Schubert), Agnus Dei, The Lord's Prayer, Onward Christian Soldiers, Nearer My God to Thee, The Lost Chord, Work for the Night Is Coming.

■ THERE IS NO FINER MUSIC than that produced by male choral groups. Two of the best of these groups in the country are Sixteen Singing Men and The King's Choraliers. Both of these groups record for Zondervan Victory Records which has just released new albums featuring each of them.

SIXTEEN SINGING MEN, Vol. 2 (ZLP-554), is good music for relaxation and meditation.

O Master Let Me Walk with Thee, Over the Sunset Mountains, Do You Wonder Why I Love Him, The Love of God, Spirit of God, Why?, Who Cares?, Softly and Tenderly, The Stranger of Galilee, That Beautiful Name, The Mercies of God, My Jesus I Love Thee.

THE KING CHORALIERS (ZLP-557), MY JESUS, I LOVE THEE, is stirring music of praise and worship.

Praise Ye the Triune God, Only One Life, My Jesus I Love Thee, I Hear a Voice a-Prayin', Gonna Journey Away Some Mornin', Were You There?, No One Understands, I Would Be Like Jesus, Under His Wings, Eternal Father, America Our Heritage, Theme Song, Let All the Nations Praise the Lord.

■ WORD RECORDS' new sampler is called CAVALCADE OF WORD ARTISTS (WSTD-50) and presents 17 of their artists and musical groups.

Battle Hymn of the Republic (Paul Michelson), I Never Walk Alone (Bill Mann), Jesus Is All the World to Me (Melody Four Quartet), He's Got the Whole World in His Hand (Frank Boggs), Jesus Is the Sweetest Name I Know (Lew Charles), He Heals Every Heartache (Flo Price), Jesus Paid It All (Kurt Kaiser), The Lord's Prayer (Fague Springman), Lead Me to Some Soul Today (Dick Anthony Choristers), How Big Is God? (Bill Carle), At the Cross (Charles and Magnuson), I Do Don't You (Ethel Waters), Just When I Need Him Most (Claude Rhea), To God Be the Glory (Les Barnett), Great Gettin' Up Mornin' (Men of Texas), Beyond the Sunset (Bill Pearce and Dick Anthony), Singing (Ronnie Avalone).

■ THE GOSPEL STORY in music is told in Jack Connor's latest album, I LOVE TO TELL THE STORY (Christian Faith, JC-7095). On the vibraharp and marimba, he plays songs that reveal all the facets of the life of Christ.

Angels We Have Heard on High, Gesu Bambino, What Child Is This?, The Stranger of Galilee, The Palms, Alas and Did My Saviour Bleed, When I Survey the Wondrous Cross, Christ the Lord Is Risen Today, Breathe on Me Breath of God, Holy Ghost with Light Divine, Sheep May Safely Graze, Forward to Christ, The Holy City, Christ Returneth, I Love to Tell the Story.

■ PIANO BRILLIANCE (WST-8058-LP) is a Word Records release featuring two outstanding talents in the field of Christian music—Charles Magnuson and Ralph Carmichael. The Carmichael orchestra provides rich background for the brilliant Magnuson playing.

Over the Sunset Mountains, Wonderful Words of Life, He Lifted Me, Jesus Bids Us Shine, I Surrender All, Blessed Jesus, On Jordan's Stormy Banks, Thou Wilt Keep Him in Perfect Peace, His Sovereign Love, Moment by Moment, The Saviour Is Waiting, He the Pearly Gates Will Open.

■ TWO CHILDREN'S ALBUMS of songs and choruses have been released in time for Christmas giving. Both are good with rhythmic presentations that capture the interest of children immediately. Your children will have many delightful hours with these happy albums.

HAPPY DAY EXPRESS—SING WITH MARCY, Corner Stone Records (MT 111-lp).

SINGTIME WITH AUNT BERTHA'S HAPPY FAMILY, Diadem Productions (DLP-11).

■ THE KLAUDT INDIAN FAMILY (Corner Stone Records, KF-905 LP) is an interesting album which this reviewer liked. It features six members of this family evangelistic team, in a variety of arrangements. All the voices are nice and the use of organ, guitar, bass, flute, drum and piano provides a background of interest and variety.

Goodbye World Goodbye, I Surrender All, What a Friend, I'll Tell It Wherever I Go, His Name Is Wonderful, I Need Thee Every Hour, Footprints of Jesus, Win the Lost at Any Cost, Hope for the Hopeless, He Hideth My Soul, The King and I, Not My Will.

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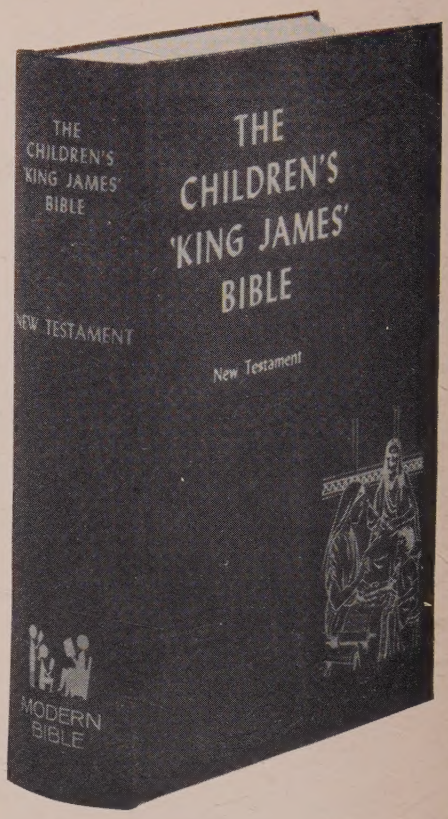

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[8]Be careful that there shall be no one who makes a captive of you by means of philosophy [fĭll-ŏs′-ō-fē] and vain trickery, according to the teaching of men, according to the rules of the world, and not according to Christ. [9]For in Him dwells all the

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